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Tracts and Literature

To Help You Reach the Lost, Grow In Christ, and Sound a Faithful Warning

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Modern Bible Versions Are Dangerous Watch Out For Them!

"The words of the LORD are pure words: as silver tried in a furnace of earth, purified seven times. Thou shalt keep them, O LORD, thou shalt preserve them from this generation for ever." Ps 12:6-7

Marion H. Reynolds, Jr. and Dennis W. Costella

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THE BIBLE IS THE MOST WONDERFUL and precious book in the world. In these days of rapid change and crumbling foundations, what a blessing it is to be reminded that our Lord Jesus Christ said, "Heaven and earth shall pass away, but my words shall not pass away" (Matthew 24:35). What a comfort and encouragement comes as we read Psalm 119:89: "Forever, O Lord, thy word is settled in heaven." How thankful we are that "the foundation of God standeth sure" (2 Timothy 2:19); the "foundation of the apostles and prophets" which speaks of the completed canon of Scripture (Eph 2:19-3:5).

We must also be aware that the Bible is under attack. Satan, who succeeded in selling the first "revised" edition of God's Word to Eve in the Garden of Eden, has surely been busy in this 20th Century along the same lines. We know about the "population explosion" and the "explosion of scientific knowledge," but we are also in the middle of a "Bible translation explosion"- a veritable flood of new Bible translations, versions, revisions and paraphrases, all claiming to be the "most accurate," the "most readable" and the "most up-to-date." The publishing and sale of these new Bibles has become a highly profitable business, employing all the psychological approaches of modern advertising to sell them to the public. Some think this proliferation of Bible versions is wonderful. But serious-minded, thoughtful people must eventually ask, "Which Bible is the real Bible, the true Word of God?"

In 2 Corinthians 2:17, the Spirit of God warned against the "many which corrupt the word of God." Therefore, it is not surprising in studying church history to discover that such attempts to corrupt the Word of God were clearly evident in the altered, polluted and revised manuscripts purporting to be the Word of God that have existed through the centuries. Unfortunately, many people today fail to see that even greater corruptions of the Word of God are taking place before our very eyes. The purpose of this leaflet is to share with God's people, simply and briefly, some of the important information we have found in studying this important subject.

It is impossible in such limited space to trace the history and preservation of the true Word of God down through the centuries [see [Forever Settled](#)]. However, in the providence of God, two very

important things happened in the 15th and 16th centuries for which we should all be eternally grateful. First, was the invention of the printing press and second, the Protestant Reformation. It was the combination of these two developments that made possible the translation and publication of the Authorized King James Version of the Bible in 1611. From then until now, this wonderful gift of God and its subsequent translation into every known major language in the world has changed the course of history and we enjoy its benefits today.

In the latter part of the 19th Century, Satan and his angels of light set out to destroy the Church by undermining its foundation, the Bible. Charles Darwin's *Origin of the Species* was blindly accepted as "new light on an old problem" by the scholarship of that day which had become largely obsessed with rationalism and humanism. Theories and methods of "higher criticism" and "textual criticism" were developed and couched in such scholarly language that most people failed to recognize that these were actually attacks upon the Word of God - even though carefully disguised as an effort to "supply the English reader with a more correct text of the New Testament" and to "render the New Testament more generally intelligible." The rush toward new versions was on and though the early progress was slow, we are seeing the results today.

Three important issues must be understood and addressed when discussing the translation of the Bible from one language to another: first, the reliability of the document being translated; second, the knowledge and skill of the translators and third, the philosophy of translation (formal or dynamic equivalence). On all counts, the King James Bible still stands supreme. In 1881, influenced by and sympathetic to the Darwinian theory of evolution, two men, Brooke Foss Westcott and Fenton J. A. Hort brought forth a different version of the Greek New Testament - one which differed from the *Textus Receptus* (the underlying Greek text of the KJV) in over 5,700 places.

This Westcott-Hort Greek Text was later to become the basis for the English Revised Version and the American Standard Version. It gave great weight to two corrupted manuscripts-the Vaticanus (Codex B) which was found in the Vatican Library in 1481 and was known to the KJV translators but was not used by them, and the Sinaiticus (Codex Aleph) which was found in a monastery wastebasket at the foot of Mt. Sinai in 1844. The Vaticanus and Sinaiticus appear to have been copied from the same source in the 4th Century and held great weight with Westcott and Hort due to their antiquity. Tischendorf, who discovered the Sinaiticus manuscript, noted at least 12,000 changes that had been made on this manuscript by others than the original copyist. It is difficult to understand why such documents as these could lead one to ignore the simple fact that the Greek text underlying the King James Version, the *Textus Receptus*, agreed with 90-95% of all known Scripture- related manuscripts, numbering over five thousand.

English Revised Version (1885) American Standard Version (1901)

The first full-scale frontal attack on the Word of God came with the publication of the ERV in 1885, and its counterpart, the ASV in 1901. Only a few voices of protest were raised. Most staunch defenders of the faith of that day were apparently unaware that the ASV differed from the KJV in over 36,000 places or that the Greek text underlying the translation of the ASV (the Westcott-Hort Text) differed from the *Textus Receptus* (underlying the KJV) in over 5,700 instances. Possibly it was because the Fundamentalists then were too busy combating the modernists' infiltration of seminaries and churches; or, perhaps it was due to the fact that the ASV never really found great acceptance publicly. It was not until the publication of the Revised Standard Version in 1946 and 1952 that many Fundamentalists became aware of how effectively a new Bible version or translation could be used to pervert the truth.

Revised Standard Version (1946, 1952)

Some of God's people woke up with a start when the Revised Standard Version was published in 1952. This version, supposedly a revision of the ASV of 1901, eliminated the word *virgin* in the prophecy of Christ's birth in Isaiah 7:14. It was also copyrighted by the apostate National Council of Churches. Protests were heard far and wide! Sadly, many failed to recognize that some of the same changes they found so objectionable in the RSV were also true of the ASV. The furor over the RSV gradually died down. But this was the version which paved the way for future perversions of the Scriptures. It had conditioned people to accept changes in the Bible- changes dictated by modern scholarship. At least the RSV left the word *virgin* in the New Testament references to the birth of Christ. It remained for the Good News Bible to remove it in both the Old and New Testaments.

Good News For Modern Man (1966) Good News Bible (1976)

When the first edition of Good News For Modern Man (The New Testament in Today's English) was published in 1966, the word *virgin* appeared in all the texts in Matthew and Luke referring to the birth of Christ. But, when the 2nd and 3rd editions were published and then the entire Good News Bible was published in 1976, the word *virgin* had mysteriously disappeared from Luke 1:27 while remaining in Luke 1:34 and Matthew 1:23. Of course, the latter two verses have no meaning at all if the word *virgin* is removed or replaced. Also, the blood of Christ, a most important and precious word and theme, was lacking in many key New Testament references. It was replaced by "death" or "costly sacrifice," both good words in their own place but not what the Holy Spirit gave in the original text. The heretical views of the main translator, Dr. Robert Bratcher, help to explain the many places in which the Deity of Christ is played down or omitted. The Good News Bible is one of the worst versions, yet it has been distributed by the millions, largely due to endorsements by Billy Graham, Bill Bright and other evangelical leaders.

The Living Bible (1967, 1971)

This is neither a translation nor a version - it is a paraphrase. The Living Bible, praised by Billy Graham and other New Evangelical leaders, has reached a publication figure of 37 million copies and has made its author, Ken Taylor, a wealthy man. It is very readable, but at the expense of truth in so many places. Taylor admits that the principle he worked from was not a "word-for-word" translation but rather a "thought-for-thought" paraphrase which he called, "dynamic equivalence." Taylor said he worked for the most part from the ASV of 1901, a corrupt translation to begin with. The Living Bible decimates the Scriptures, almost completely eliminating important and precious words and truths as grace (see John 1:17; Acts 4:33, 15:11, 20:24; Romans 3:24; 2 Corinthians 9:8; Ephesians 2:8-9; Jude 4) and repentance (see Matthew 9:13 and Acts 17:30). "Honor" is substituted for "begotten" in Acts 13:33, Hebrews 1:5 and 5:5. Significant changes are made regarding such matters as creation in Genesis 1:1-2 and a prophecy of Christ in Zechariah 13:6. The meaning of Romans 8:28 is changed completely. Vulgar language is used in John 9:34, 11:39 and 2 Kings 18:27. The language of 1 Samuel 20:30 in early editions of TLB shocked many but it has now been softened. The author has left the door open for further suggestions, corrections and clarifications. Who knows what future editions may contain?

New American Standard Version (1960, 1971)

The NASV was to be the Bible for conservatives, Evangelicals and Fundamentalists. The foreword states that the NASV "has been produced with the conviction that the words of Scripture as originally penned in the Hebrew and Greek were inspired of God." The basic problem with this translation, however, is revealed in this statement: "This translation follows the principles used in the American Standard Version 1901 known as the Rock of Biblical Honesty." Who gave the ASV such a title? In the Principles of Revision, it is stated: "In revising the ASV consideration was given to the latest available manuscripts with a view to determining the best Greek text. In most instances the 23rd edition of the Nestle Greek New Testament was followed." This gets right to the heart of the major problem with the modern Bible versions - most are patterned after the corrupted Westcott-Hort Greek Text rather than the *Textus Receptus*. The word *virgin* does appear in Isaiah 7:14, but a footnote says, "or, young woman" - no doubt a sop to the liberals. Verses like Matthew 18:11 and Matthew 23:14 appear in brackets with a footnote saying, "most ancient manuscripts omit this verse" or, "this verse is not found in earliest manuscripts." A corrupted Greek text thus becomes the basis for raising questions about the entire verse. In other instances as in Luke 24:40, the number of the verse appears followed by "see marginal note" which explains that "some ancient Mss. add verse 40." One wonders if the NASV translators were determined to list everything anyone ever added or left out of a manuscript until one discovers that some parts of verses are left out with no explanation whatsoever as in Colossians 1:14 and 1 Timothy 6:5. It is sad to see so many conservatives pushing this version and criticizing the KJV.

New International Version (1973, 1978)

Like the NASV, the NIV was produced by those who are said to "hold a high view of Scripture." Sponsored by the New York Bible Society, they admitted the NIV translators represent a "broad spectrum in evangelical Christianity" and the list of names confirms the broadness of the spectrum. Instead of being a revision of a previous version, the preface says, "It is a completely new translation made by many scholars working directly from the Greek." The Greek text used is an "eclectic one." that is, the translators mixed different texts supposedly in "accord with sound principles of textual criticism." However, they did not state what those principles were - and much of the previous undermining of the Scripture has been done on the supposed basis of "sound principles of textual criticism." Examining the text, you find that the NIV leaves out many of the same verses and portions that the ASV and the NASV also omit. An added problem, however, stems from the fact that where an entire verse is omitted, even the verse number is missing and only a small letter refers to a footnote of explanation. A careful study of this version confirms what one Christian leader said several years ago, "For every verse or word clarified in these new translations, two new problems are created." We agree with his statement. In a critique of the New International Version, one Fundamentalist scholar correctly objected that "words were dropped out; words were added; and key words were sometimes changed." Yet, the same objection must also be raised concerning the New American Standard Version which this same Fundamentalist scholar defends and recommends. This objection - the deletion or addition of words - also applies to all the other modern versions. We still insist on using and recommending only the Authorized Version.

New King James Version (1979,1982)

The NKJV translators claim to have "preserved the authority and accuracy" and "improved the purity and beauty" of the original KJV. We disagree that the "purity and beauty" have been improved. Although the NKJV uses the underlying *Textus Receptus* Greek text, the translators repeatedly use marginal notations to reference the Modern Critical Text upon which all of the modern versions are based. The NKJV advocate opens a door that lends credibility to a perverted underlying text used by all the other versions. Furthermore, changes in the text are made which simply are not warranted. The NKJV primarily uses the 1967/ 1977 Stuttgart edition of *Biblia Hebraica* and draws from sources which result in a Hebrew text that is different from the Jacob ben Chayyim text underlying the KJV Old Testament. As a result the NKJV preface rightly stated, "significant variations are recorded in footnotes." We believe the potential for most textual problems and variants between the KJV and NKJV will be found in the Old Testament.

New Revised Standard Version (1990)

The NRSV is the latest product of ecumenical scholarship and will soon replace the RSV, thus helping to fill the financial coffers of the apostate National Council of Churches which holds the copyrights on both the RSV and NRSV. Translated by liberal Protestant, Catholic and Jewish scholars, and eliminating so-called sexist language, the NRSV with the Apocrypha, has already

received the Imprimatur of the Roman Catholic Church and may well become the ecumenical Bible of the future.

Other Recent Versions

In recent years, the proliferation of modern Bible versions has increased tremendously. New versions that are based primarily upon the United Bible Societies' 4th revised edition *Greek New Testament* and the Nestle-Aland 27th edition *Novum Testamentum Graece* include the New Living Translation (NLT), the New Century Version (NCV), the Contemporary English Version (CEV) and Eugene H. Peterson's *The Message*. Most of these versions and translations are not only based on an inferior Greek text, but are also thought-for-thought translations (which allow for greater interpretive freedom of the text by the translators) rather than literal, word-for-word translations.

The more we have studied and researched this question of Bible versions, the more convinced we are that many of our dear brethren in the ministry and many Fundamentalist leaders have not taken time to look at the abundant evidence now available that clearly demonstrates the inaccuracies, inconsistencies and confusion that results from new translations. It is clear that many scholars who consider themselves to be evangelical have been influenced by the apostate scholarship of the past and present. We recognize the difference between "higher criticism" (which would be rejected by most Fundamentalists) and "textual criticism" or "lower criticism" (which is accepted by most Fundamentalists). But many do not see how the whole field of textual criticism has been shaped and molded by the false premises and conclusions of "higher criticism." The central issue revolves around the acceptance of the Westcott-Hort text rather than the *Textus Receptus* as the basis for Bible translations, versions and revisions.

While recognizing the extreme difficulties involved in translations of any kind and especially of a book as important as the Bible, we are convinced that the King James Bible has been blessed by God for hundreds of years and should be used by believers today. It will be far better for us to expand our vocabulary in order to understand its terminology than to continually rewrite the Bible to suit those who will not be able to understand it anyway apart from the New Birth or to suit those Christians who are too lazy to study. It is true that the meanings of some English words have changed and others are no longer commonly used. Yet such words are comparatively few and can easily be comprehended with the use of a good dictionary; but if the word is missing altogether, what then?

The promotion and use of so many different Bible versions has resulted in great confusion among God's people. Why don't more pastors and Christian leaders see this? Congregational reading is becoming virtually impossible. Bible memorization is most difficult. Men and women lose confidence in the validity of God's Word when some verses are included, some are bracketed, and some are missing completely.

For all of these reasons and many more, we conclude that modern Bible versions are dangerous and that God's people should beware of them. We close with a plea to all who love the Lord and His Word—look into this important question quickly and carefully. Then join us in seeking to alert and warn others concerning these subtle and devastating attacks being made upon God's Holy Word.

Our Final Authority

The written Word of God is our final authority in all matters of which It speaks, for It is God's final revelation to man. The Bible is God's trustworthy, authoritative Book, and no more is to be added thereto. The Holy Spirit supernaturally inspired the writers of the 39 books of the Old Testament to record the very words God desired His people to possess (2 Pet. 1: 2-1). Likewise, the prophetic promise Jesus Christ made to His disciples (soon to be the apostles and writers of the 27 books of the New Testament) restated the same divine operation of inspiration, for the Holy Spirit later also guided these men "into all truth" (Jn. 16:12-15). "All Scripture is given by inspiration of God" (2 Tim. 3:16, 17), and that inspired Scripture encompasses nothing more, nor anything less, than the 66 books of the Bible, the completed canon of Scripture. 2 Peter 3:2 tells us that if we want to know God's Word, then we are to look nowhere other than to the "words which were spoken before by the holy prophets [O. T. Scripture], and of the commandments of us the apostles of the Lord and Saviour [N. T. Scripture]." God's Word provides us with all we need to be built up in the faith and to do God's will and work - God gave no additional revelation once the Bible was completed. The inspired writings of the apostles, circulated among the churches and later canonized, were perfect and complete (Lk. 1: 1-4; 1 Cor. 14:37; Eph. 3:1-7; 1 Thess. 2:13; Rev. 22:18, 19). The internal evidence of the Word of God states without equivocation that believers today have a final authority - God's Written Word.

Since the completion of the canon of Scripture, no additional divine revelation has come through any "latter day prophets," charismatic dreamers, cult authorities or the tradition/Magisterium of the Roman Catholic Church, as Pope John Paul II has reinforced in a recent encyclical. With the passing of the original disciples of the Lord Jesus Christ (the apostles who penned the 27 books of the New Testament), the partial revelation ceased and "that which is perfect"—the Written Word of the Living God—was complete. "That which is in part" was done away (1 Cor. 13:8-12). With the passing of the apostles and the subsequent completion of the canon, no more revelation came from God. It is essential, therefore, that we earnestly contend for the faith "once delivered" (past tense) and against any attempt to claim an authority for faith and practice other than God's Word, the 66 books of the Bible. Remember, Timothy's household did not have the "original autographs," but the copies they had were designated by God as "the holy scriptures" (2 Tim. 3:14, 15). Likewise, Paul commended the Ephesian elders to the "word of his grace, which is able to build you up..." (Acts 20:27, 32). We can have confidence today that we have a Bible that is the holy Word of God in the Authorized (King James) Version.

A problem developed, however, with the 20th century's proliferation of new Bible versions. It became necessary to study the history of the English Bible and the Greek text which had been used down through the centuries and compare that text with the claims of the "higher critics" who championed the minority text upon which the new versions are based. After careful study of the subject, the FEA concluded that the *Textus Receptus*, the underlying text upon which the Authorized King James Version is based, is the providentially preserved Greek text. The *Textus Receptus* was derived from the majority family of manuscripts used in the Greek-speaking church down through the centuries. This text was the divinely preserved text - an accurate rendition of the very originals (miraculously inspired by the Holy Spirit) written by the apostles, and, in the Hebrew tongue, by the Old Testament prophets. The Masoretic text of the Old Testament and the *Textus Receptus* of the New Testament are, in reality, the divinely preserved texts of the divinely inspired original writings.

But now, another problem has arisen within the last few decades. An element of those who were strong defenders of the inerrancy and veracity of the Authorized Version, used and blessed by God in the English-speaking world for well over 300 years, began to advance the idea that the KJV English translation is superior to the Greek and Hebrew texts and that the King James translators were themselves inspired by the Holy Spirit in producing their translation. As a result of this proposal, they claim that the English King James translation has been miraculously inspired just as the original autographs themselves were inspired. This false teaching even assumed the newly ascribed authority to correct the underlying Greek and Hebrew text from which it was translated. What we have by this proposed phenomenon is what is often known as "double inspiration" - the original writings of the prophets and the apostles consist of the first "inspiration," and the second work of "inspiration" occurred when the King James translators produced the English Authorized Version in 1611. Certainly the King James translators were the best scholars ever assembled to produce a translation that we can hold up today as our authoritative, trustworthy translation; but were those esteemed translators "inspired" in the biblical sense? Absolutely not!

We cannot accept this conjecture, for the concept of a superior English text or of "double inspiration" completely denies what the Bible itself teaches about its own initial inspiration by the miraculous operation of the Holy Spirit and its promised preservation through each successive generation. No, the English-speaking world is not the sole proprietor of the Word of God. Other nations and languages can also boast an accurate, trustworthy translation of the Word of God from the Greek *Textus Receptus* and the Hebrew Masoretic text.

It is the conviction of the FEA that the Authorized Version should be the standard and final authority for the English speaking world for two reasons: First, because it is based on the Masoretic Text and the *Textus Receptus*, and second, because it, is an accurate, literal (formal, word-for-word) translation of the aforementioned Greek and Hebrew texts (that is, the translation of the text is literal, as much as is possible of any translation from one language to another). We must reject the teaching of those who claim the KJV is full of errors, yet we must also reject the teaching of those "KJV-only" proponents who claim that the KJV is in itself inspired and superior to the underlying Hebrew and Greek texts. Notice the following timely words by Pastor M. H. Reynolds, Jr., which accurately sum up the Biblical position regarding inspiration and preservation:

We are sometimes accused of believing in "double inspiration" or "continuing revelation," i.e., that the King James translators were divinely inspired in the same way as were the original human writers of the books of the Bible. Not so! The use of these terms amounts to a dishonest misrepresentation of what we believe. The miracle of inspiration applies only to the initial giving of the Word of God to the writers of the autographs (all of which are no longer in existence). But we also believe that the Bible itself teaches and the history of manuscript evidence supports the contention that the miracle of initial inspiration extends to the divinely superintended preservation of a pure text to this day. We have, therefore, an inspired Bible today in the sense that it is the accurate translation of the text once and finally inspired by God and recorded in the "original autographs," the majority text used down through the centuries in the Greek church. Be wary of any opponent of the KJV who contrives impressive sounding buzz words to misrepresent what the defenders of the Authorized Version actually believe.

From the FEA publication *Modern Bibles-the Dark Secret* by Pastor Moorman, wonderfully used of God to defend the Authorized Version and to debunk the credibility of the other versions, the concluding paragraph reads:

It is not impossible that in the providence of God another universally accepted standard translation could be produced. However, given the lateness of the hour, the lack of spiritual scholarship, and the fact that our language no longer has the depth and vitality it once had, this seems most unlikely. All indications point to the KJV as the Bible God would have His people use in these last days before the Second Coming of Christ.

The Old Testament Scriptures were to accomplish one central purpose-to glorify the Lord Jesus Christ (Luke 24:25-27). The same is true of the New Testament as well (John 16:14). Those who undermine the authority and accuracy of the Authorized Version only cause God's people to lack a confidence in His Message and the impeccability of Christ and His finished Work. This certainly does not advance the purpose of God-to glorify His dear Son and to cause His children to have absolute confidence in His final and complete Revelation. Praise God, He has given to us His Word, and we have before us in the English language the Authorized King James Bible, a literal, accurate translation of the very words God breathed in His Revelation to man.

This tract is available from the Fundamental Evangelistic Association. Click [here](#) to go to the ordering form / price list.

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Introduction

WOULD IT MAKE a difference if you knew that the New Testament of your Modern Bible did not have First and Second Peter? Yet if the total number of missing words were added up, this is how much shorter the modern translations are than the King James Version. Is it a cause for concern if the names of Christ are missing 175 times, or if the word "hell" is not found in the Old Testament, or if key doctrinal passages have been diminished? And, the biggest shock of all! Is it possible that the most basic and blatant of all early heresies concerning the Person of Christ has been given a "new lease on life" through the Modern Versions? That these things are so, with the reasons why, are set forth in the following pages.

Many have gone over to the new Bibles without realizing that much, much more is involved than the question of modern English. The entire fabric has been affected! The underlying text is substantially different. The philosophy and methodology of the translators is in marked contrast to that of the Authorized Version. The English of the new versions is assumed at first to be "easier," but whether it is actually more readable,

authoritative, and conducive to meditation, study, and memorization is quite another matter.

From 1611 until recently there was really only one Bible in the English speaking world. The AV became the Standard in that empire upon which the sun never set, and in that language which is the primary vehicle of international discourse. It penetrated the world's continents and brought multitudes to saving faith in Christ. It became the impetus of the great missionary movements. Through it men and women heard the call to world evangelization. It was the source of the greatest revivals since the days of the Apostles. Street preachers, colporters, church planters. Sunday School teachers, and tract distributors took the King James Bible into teeming cities and across country lanes. It was the high water mark in the history of the Gospel's spread. But sadly, we all have a tendency to put aside the good and substitute something of lesser quality. And so, during the last century the call for a revised Bible began to be heard. For the most part -- at least in the beginning -- the call did not come from fervent Bible believers, but rather from those who were leaning toward theological liberalism. These were men who often felt comfortable with German rationalism, Darwin, and the back-to-Rome movement.

The first major revision was published in 1881. After the initial excitement there was little public support. The same response greeted the American (ASV) edition in 1901. Others followed: Weymouth, Williams, Moffat, Beck, Goodspeed, Twentieth Century, but still with little impact. But then in 1952 came the Revised Standard Version, produced with the backing of the liberal National Council of Churches in the U.S.A. The pace now quickened; public acceptance began to rise. Others followed: The New English, Amplified, Berkley, Phillips, Wuest, Living, New American, Good News, Jerusalem, New International, New King James. Each came with the promise that it was based on the earliest manuscripts and the latest scholarship, and that God's Word would now be more easily understood.

Taking up this last point, it is interesting to see the names given to a number of twentieth century versions -- The Authentic New Testament, The N.T. in Plain English, the N.T. in Basic English, The Simplified N.T. in Plain English for Today's Reader, Inspired Letters of the N.T. in Clearest English!! And then a number of the revisions have been revised: The New Revised Standard Version, the New Berkley Version, The New (that's right!) Jerusalem Bible. There have been at least seventy modern Bibles published this century.

Now, frankly, after seventy attempts to replace the Authorized Version, one cannot help wonder whether God wants it replaced! This conviction is strengthened when we note that believers do not seem to study the modern versions as they once did the AV. They are not marked up and study worn. Passages are seldom memorized. Preachers do not quote verses from the NIV in the pulpit as they once did the AV. Nor is expository preaching and doctrinal study emphasized as it once was. What is more, the issue of authority has been undermined. "What does the Bible say," has been replaced by an anemic, "How does this version render the passage." And then, is it a coincidence that this multiplication of versions comes at the same time as the tongues, prophecies, and extra biblical revelations of the charismatic movement? Thus, it may be rightly asked, where are we to go to hear God's Word today?

Relatively few words in the King James Version would fall into the category of "Old English." This is not nearly so great a problem as is claimed. It is doubtful that more than twenty words would cause a problem, and here the dictionary will quickly give the meaning. It seems strange that with the great increase of knowledge, people should have trouble with the "Thee's" and "Thou's" of the Authorized Version.

Of course, the great "problem" with the Bible is the fact that it is the Bible! It cannot be read like other books. Unless the Author is known by personal faith in the Finished Work of Jesus Christ on the Cross it will not be understood or appreciated. No amount of translational skill or modern English idiom can cross that divide. It must be read with a submissive heart to God.

The following is intended to show that whatever help a modern version may seem at first to give in updating the language, the price paid in missing words, phrases, verses, lack of reverence and doctrinal perspicuity, readability, and... the almost certain reintroduction of an ancient heresy, is simply too great.

The Modern Bibles have several basic characteristics. What is said about one can usually be said about another. As the New International Version is the current bestseller we will use it as a representative of the others in comparisons with the King James Version.

I. Key Passages Missing

The first list is a sampling of the kind of passage that is often missing from the Modern Bibles. These omissions often diminish basic doctrines. The New International Version which we have used as a representative has somewhat fewer omissions than, for example, the New American Standard, Revised Standard, New English, Good News, etc. But even here the deletions are quite considerable and noteworthy. This will become increasingly evident when we look at the second list which gives the Names of Deity that have been omitted. By placing the two translations together, you can come to your own conclusion as to whether the NIV has the same sense of authority, reverence, and readability as the KJV.

KJV Compared to the NIV

Matthew

Matthew 1:25

And knew her not till she had brought forth her **firstborn** son... (KJV)
But he had no union with her until she gave birth to a son. (NIV)

Matthew 5:44

But I say unto you, Love your enemies, **bless them that curse you, do good to them that hate you**, and pray for them which despitefully use you, and persecute you: (KJV)
But I tell you; Love your enemies and pray for those who persecute you. (NIV)

Matthew 6:13

And lead us not into temptation, but deliver us from evil: **For thine is the kingdom, and the power and the glory, forever. Amen.** (KJV)
And lead us not into temptation, but deliver us from the evil one. (NIV)

Matthew 9:13

...for I am not come to call the righteous, but sinners **to repentance.** (KJV)
...For I have not come to call the righteous but sinners. (NIV)

Matthew 15:8

This people **draweth nigh unto me with their mouth**, and honoureth me with their lips; but their heart is far from me. (KJV)
These people honour me with their lips, but their hearts are far from me. (NIV)

Matthew 16:3

O Ye hypocrites, ye can discern the face of the sky, but can ye not discern the signs of the times? (KJV)
You know how to interpret the appearance of the sky, but you cannot interpret the signs of the times. (NIV)

Matthew 17:21

Howbeit this kind goeth not out but by prayer and fasting. (KJV)
Verse is completely missing in the NIV.

Matthew 19:9

And I say unto you, Whosoever shall put away his wife except it be for fornication, and shall marry another, committeth adultery: **and whoso marrieth her which is put away doth commit adultery.** (KJV)
I tell you that anyone who divorces his wife, except for marital unfaithfulness and marries another woman commits adultery. (NIV)

Matthew 20:16

So the last shall be first and the first last: **for many be called but few chosen.** (KJV)
So the last will be first, and the first will be last. (NIV)

Matthew 20:22

But Jesus answered and said, Ye know not what ye ask. Are ye able to drink of the cup that I shall drink of, **and to be baptized with the baptism that I am baptized with?...** (KJV)
Ye don't know what you are asking, Jesus said to them. Can you drink the cup I am going to drink? (NIV)

Matthew 23:14

Woe unto you, scribes and Pharisees, hypocrites! for ye devour widows' houses, and for a pretence make long prayer: therefore ye shall receive the greater damnation. (KJV)
Verse is completely missing in the NIV

Matthew 27:35

And they crucified him, and parted his garments, casting lots: **that it might be fulfilled which was spoken by the prophet, They parted my garments amongst them, and upon my vesture did they cast lots.** (KJV)
When they had crucified him, they divided up his clothes by casting lots. (NIV)

Matthew 28:2

...for the angel of the Lord descended from heaven, and came and rolled back the stone **from the door**, and sat upon it. (KJV)
...for an angel of the Lord came down from heaven and going to the tomb, rolled back the stone and sat on it. (NIV)

Matthew 28:9

And as they went to tell his disciples, behold, Jesus met them saying,
 All... (KJV)
 Suddenly Jesus met them. "Greetings," he said (NIV)

For the sake of space, we continue now by showing only the missing phrases.

Mark--

1:14 Jesus came into Galilee, preaching the gospel **of the kingdom of God**.

1:31 ... and **immediately** the fever left her...

2:17 ... I came not to call the righteous, but sinners **to repentance**.

6:11 ... shake off the dust under your feet for a testimony against them.
Verily I say unto you, It shall be more tolerable for Sodom and Gomorrah in the day of judgment than for that city.

7:8 Ye hold the tradition of men, **as the washing of pots and cups: and many other such like things ye do.**

7:16 **If any man have ears to hear, let him hear.**

9:44 **Where their worm dieth not, and the fire is not quenched.**

9:46 **Where their worm dieth not, and the fire is not quenched.**

9:49 **For every one shall be salted with fire and every sacrifice shall be salted with salt.**

10:21 ... come, **take up the cross**. and follow me.

10:24 ... Children, how hard is it **for them that trust in riches** to enter into the kingdom of God.

11:26 **But if ye do not forgive, neither will your Father which is in heaven forgive your trespasses.**

13:14 But when ye shall see the abomination of desolation **spoken of by Daniel the prophet...**

13:33 Take ye heed, watch **and pray:**

14:68 And he went out into the porch; **and the cock crew.**

15:28 **And the scripture was fulfilled which saith, And he was numbered with the transgressors.**

Luke--

1:28 ... the Lord is with thee: **blessed art thou among women.**

2:43 Jesus tarried behind in Jerusalem; and **Joseph and his mother** knew not of it.

4:8 And Jesus answered **and said unto him, Get thee behind me, Satan:**

9:54 Lord, wilt thou that we command fire to come down from heaven, and consume them, **even as Elias did?**

9:55 But he turned and rebuked them, **and said, Ye know not what manner of spirit ye are of.**

11:2-4 When ye pray, say, **Our Father which art in heaven.** Hallowed be thy name. Thy kingdom come. **Thy will be done. as in heaven. so in earth... but deliver us from evil.**

11:29 ... they seek a sign; and there shall no sign be given it but the sign of Jonas **the prophet.**

17:36 **Two men shall be in the field; the one shall be taken, and the other left.**

22:31 **And the Lord said** , Simon, Simon, behold, Satan hath **desired to have you...**

22:64 And when they had blindfolded him, **they struck him on the face...**

23:17 **For of necessity he must release one unto them at the feast.**

23:38 And a superscription also was written over him **in letters of Greek. and Latin, and Hebrew**, THIS IS THE KING OF THE JEWS.

John--

3:13 And no man hath ascended up to heaven, but he that came down from heaven, even the Son of man **which is in heaven**.

6:47 He that believeth **on me** hath everlasting life.

17:12 While I was with them **in the world**, I kept them in thy name...

10:6 ... **he shall tell thee what thou oughtest to do.**

24:6-8 Who also hath gone about to profane the temple: whom we took, and would have judged according to our law. But the chief captain Lysias came upon us, and with great violence took him away out of our hands, Commanding his accusers to come unto thee:

28:16 And when we came to Rome, **the centurion delivered the prisoners to the captain of the guard:**

Romans--

9:28 For he will finish the work, and cut it short in **righteousness: because a short work will the Lord make upon the earth.**

13:9 ... Thou shalt not steal, **Thou shalt not bear false witness...**

14:21 ... whereby thy brother stumbleth, **or is offended, or is made weak.**

15:29 I shall come in the fullness of the blessing of the gospel of Christ.

5:7 For even Christ our passover is sacrificed **for us**.

7:5 ... that ye may give yourselves **to fasting** and prayer;

7:39 The wife is bound **by the law** as long as her husband liveth;

11:24 **Take, eat:** this is my body, which is **broken** for you:

3:1 ... who hath bewitched you, **that ye should not obey the truth...**

5:30 For we are members of his body, **of his flesh, and of his bones.**

6:10 Finally, **my brethren**, be strong in the Lord...

3:16 Let us walk **by the same rule, let us mind the same thing.**

1:14 In whom we have redemption **through his blood...**

3:6 ... the wrath of God cometh **on the children of disobedience.**

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1:8 **In flaming fire** taking vengeance on them that know not God.

1 Timothy--

1:17 ... immortal, invisible, the only **wise** God.

4:12 ... in charity, **in spirit**, in faith, in purity.

6:5 ... destitute of the truth, supposing that gain is godliness: **from such withdraw thyself**.

2 Timothy--

1:11 I am appointed a preacher, and an apostle, and a teacher **of the Gentiles**.

Philemon--

1:12 Whom I have sent again: **thou therefore receive him...**

Hebrews--

1:3 ... when he had **by himself** purged our sins,

2:7 ... thou crownedst him with glory and honour **and didst set him over the works of thy hands**.

7:21 Thou art a priest for ever **after the order of Melchisedec**.

10:34 ... knowing in yourselves that ye have **in heaven** a better and an enduring substance.

1 Peter--

4:1 Christ hath suffered **for us** in the flesh.

4:14 ... **on their part he is evil spoken of, but on your part he is glorified**.

5:11 To him be **glory** and dominion for ever and ever. Amen.

2 Peter--

2:17 ... to whom the mist of darkness is reserved **for ever**.

1 John--

2:7 The old commandment is the word which ye have heard **from the beginning**.

Jude--

25 To the only **wise** God our Saviour...

Revelation--

2:13 I Know **thy works**, and where thou dwellest...

6:1 ... one of the four beasts saying Come **and see**, Also in verses 3, 5 and 7.

11:17 Saying, We give thee thanks O Lord God Almighty, which art, and wast, **and art to come**...

12:12 Woe to **the inhabitants of** the earth and of the sea...

16:17 there came a great voice out of the temple **of heaven**...

21:24 And the nations **of them which are saved** shall walk in the light of it: and the kings of the earth do bring their glory and **honour** into it.

None of the bold words are in the text of the New International Version (1978 edition). Occasional reference is made to omitted passages in footnotes. Many of the passages which the NIV does include but are omitted by the other modern versions are given a footnote expressing doubt.

II. Names of Christ Missing

THE DARK SECRET

It is this fact of omitted Sacred Names which has often caused the first doubts over the Modern Bibles. Names of Deity are missing and they are missing frequently! The totals of such omissions in two of the most popular versions -- The New American Standard and The New International -- are tabulated below. Where these Names are in combination, they have been counted separately.

	<u>NASV</u>	<u>NIV</u>
Jesus	73	36
Christ	43	44
Lord	35	35
God	33	31
Other Names	30	30
Total Missing Names	214	176

KJV Compared to the NIV with respect to Names of Deity

Matthew

Matthew 6:33

But seek ye first the kingdom **of God**, and his righteousness...(KJV)
But seek first his kingdom and his righteousness... (NIV)

Matthew 8:29

And behold, they cried out saying, What have we to do with thee, **Jesus**,
thou Son of God? (KJV)
What do you want with us, Son of God? they shouted... (NIV)

Matthew 13:36

Then **Jesus** sent the multitude away, and went into the house: and his
disciples came unto him... (KJV)
Then he left the crowd and went into the house. His disciples came to him
(NIV)

Matthew 13:51

Jesus saith unto them, Have ye understood all these things? They say unto
him, Yea, **Lord**. (KJV)
Have you understood all these things? Jesus asked. Yes, they replied. (NIV)

Matthew 15:30

And great multitudes came unto him, having with them those that were lame,
blind, dumb, maimed, and many others, and cast them down at **Jesus'** feet;
and he healed them: (KJV)
Great crowds came to him, bringing the lame, the blind, the crippled, the
dumb and many others, and laid them at his feet; and he healed them. (NIV)

Matthew 16:20

Then charged he his disciples that they should tell no man that he was
Jesus the Christ. (KJV)
Then he warned his disciples not to tell anyone that he was the Christ. (NIV)

Matthew 17:20

And **Jesus** said unto them, because of your unbelief... (KJV)
He replied, "Because you have so little faith... (NIV)

Matthew 18:2

And **Jesus** called a little child unto him... (KJV)
He called a little child (NIV)

Matthew 18:11

For the Son of man is come to save that which was lost. (KJV)
Verse is completely missing in the NIV.

Matthew 19:17

And he said unto him, **Why Callest thou me good?** there is none good but
one, that is God: (KJV)
"Why do you ask me about what is good?" Jesus replied. "There is only One
who is good..." (NIV)

Matthew 21:12

And Jesus went into the temple **of God** and cast out all them that sold and
bought... (KJV)
Jesus entered the temple area and drove out all who were buying and
selling there... (NIV)

Matthew 22:30

For in the resurrection they neither marry, nor are given in marriage, but are
as the angels **of God** in heaven. (KJV)
At the resurrection people will neither marry nor be given in marriage; they
will be like the angels in heaven. (NIV)

Matthew 22:32

...**God** is not the God of the dead, but of the living. (KJV)
 ...He is not the God of the dead but of the living. (NIV)

Matthew 23:8

But be not ye called Rabbi: for one is your Master, **even Christ**... (KJV)
 "But you are not to be called 'Rabbi', for you have only one Master..." (NIV)

Matthew 24:2

And **Jesus** said unto them, See ye not all these things? Verily I say unto you, There shall not be left here one stone upon another... (KJV)
 "Do you see all these things?" he asked. "I tell you the truth, not one stone here will be left on another..." (NIV)

Matthew 25:13

Watch therefore, for ye know neither the day nor the hour **wherein the Son of man cometh**. (KJV)
 Therefore keep watch, because you do not know the day or the hour. (NIV)

Matthew 28:6

He is not here: for he is risen, as he said. Come, see the place where **the Lord** lay. (KJV)
 He is not here; he has risen, just as he said. Come and see the place where he lay. (NIV)

The list continues by showing only the missing names:

Mark--

5:13 And **forthwith Jesus** gave them leave...

6:33 And the people saw them departing, and many knew **him**, and ran afoot thither out of all cities, and outwent them, and came together unto **him**.

7:27 But **Jesus** said unto her, Let the children first be filled...

9:24 The father of the child cried out, **and said with tears. Lord...**

11:10 Blessed be the kingdom of our father David, **that cometh in the name of the Lord...**

11:14 And **Jesus** answered and said unto it, No man eat fruit of thee...

11:26 **But if ye do not forgive, neither will your Father which is in heaven forgive your trespasses.**

12:27 He is not the God of the dead, but the **God** of the living...

14:45 ... and saith, Master, **master**, and kissed him.

Luke--

2:40 And the child grew, and waxed strong **in spirit**...

4:4 ... man shall not live by bread alone, **but by every word of God**...

4:41 Thou art **Christ** the Son of God.

7:22 Then **Jesus** answering said unto them, Go your way...

7:31 **And the Lord said**, Whereunto then shall I liken the men of this generation?

9:56 **For the Son of man is not come to destroy men's lives, but to save them.**

9:57 **Lord**, I will follow thee whithersoever thou goest.

12:31 But rather seek ye the kingdom **of God**...

13:25 **Lord, Lord** open to us;

21:4 For all these have of their abundance cast in unto the offerings **of God**...

22:31 **And the Lord said**, Simon, Simon...

23:42 And he said unto **Jesus**, Lord, remember me...

John--

4:16 **JESUS** saith unto her, Go, call thy husband...

4:42 ... and know that this is indeed **the Christ**. the Saviour of the world.

4:46 So **Jesus** came again into Cana of Galilee...

5:30 ... because I seek not mine own will, but the will of the **Father** which hath sent me.

6:39 And this is the **Father's** will which hath sent me...

6:69 And we believe and are sure that thou art that **Christ, the Son** of the living God.

8:20 These words spake **Jesus** in the treasury.

8:29 ... the **Father** hath not left me alone...

9:35 Dost thou believe on the **Son of God?**

16:16 ... a little while, and ye shall see me, **because I go to the Father.**

19:38 He came therefore, and took the body **of Jesus.**

Acts--

2:30 ... **according to the flesh, he would raise up Christ** to sit on his throne.

3:26 Unto you first God, having raised up his **Son Jesus**...

4:24 Lord, **thou art God**...

7:30 ... there appeared to him in the wilderness of Mount Sina an angel **of the Lord**...

7:32 I am the God of thy fathers, the **God** of Abraham, and the God of Isaac, and the God of Jacob.

7:37 A prophet shall the **Lord** your God raise up unto you of your brethren like unto me; him shall ye hear.

8:37 **And Philip said, If thou believest with all thine heart, thou mayest. And he answered and said, I believe that Jesus Christ is the Son of God.**

9:5-6 And he said, Who art thou, Lord? And **the Lord** said, I am Jesus whom thou persecutest: **It is hard for thee to kick against the pricks. And he trembling and astonished said, Lord, what wilt thou have me to do? And the Lord said** unto him, Arise...

9:29 **And he spake boldly in the name of the Lord Jesus**...

15:11 ... through the grace of the Lord Jesus **Christ** we shall be saved, even as they.

15:18 **Known unto God are all his works from the beginning of the world.**

16:31 Believe on the Lord Jesus **Christ** and thou shalt be saved...

19:4 ... that they should believe on him which should come after him, that is, on **Christ** Jesus.

19:10 ... so that all they which dwelt in Asia heard the word of the Lord **Jesus.**

20:21 ... repentance toward God, and faith toward our Lord Jesus **Christ.**

20:25 ... among whom I have gone preaching the kingdom **of God.**

22:16 ... wash away thy sins, calling on the name of the **Lord.**

23:9 ... **let us not fight against God.**

Romans--

1:16 For I am not ashamed of the gospel **of Christ.**

6:11 ... alive unto God through Jesus Christ **our Lord.**

8:1 There is therefore now no condemnation to them which are in Christ Jesus, **who walk not after the flesh, but after the Spirit.**

14:6 He that regardeth the day, regardeth it unto the Lord; **and he that regardeth not the day, to the Lord he doth not regard it. He that eateth, eateth to the Lord**...

15:8 Now I say that **Jesus** Christ was a minister of the circumcision...

15:19 Through mighty signs and wonders, by the power of the Spirit **of God**...

16:18 For they that are such serve not our Lord **Jesus** Christ...

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1:1 ... and **Lord** Jesus Christ, which is our hope...

2:7 ... speak the truth **in Christ**, and lie not...

3:16 And without controversy great is the mystery of godliness: **God** was manifest in the flesh...

5:21 I charge thee before God, and the **Lord** Jesus Christ...

2 Timothy--

4:1 I charge thee therefore before God and **the Lord** Jesus Christ...

4:22 The Lord **Jesus Christ** be with thy spirit...

Titus--

1:4 ... from God the Father and the **Lord** Jesus Christ our Saviour.

Philemon--

6 ... every good thing which is in you in Christ **Jesus**.

Hebrews--

3:1 ... the Apostle and High Priest of our profession, **Christ** Jesus.

10:9 Then said he, Lo, I come to do thy will, **O God**...

10:30 ... I will recompence, **saith the Lord**...

1 Peter--

1:22 Seeing ye have purified your souls in obeying the truth **through the Spirit**...

5:10 ... who hath called us unto his eternal glory by Christ **Jesus**...

5:14 ... Peace be with you all that are in Christ **Jesus. Amen**.

1 John--

1:7 ... the blood of Jesus **Christ** his Son cleanseth us from all sin.

3:16 Hereby perceive we the love **of God**...

4:3 And every spirit that confesseth not that Jesus **Christ is come in the flesh** is not of God...

5:7-8 For there are three that bear record **in heaven, the Father, the Word, and the Holy Ghost: and these three are one. And there are three that bear witness in earth**, the Spirit, and the water, and the blood: and these three agree in one.

5:13 ... **and that ye may believe on the name of the Son of God**.

2 John--

3 ... and from the **Lord** Jesus Christ...

9 ... He that abideth in the doctrine **of Christ**, he hath both the Father and the Son.

Jude--

4 ... denying the only **Lord** God, and our Lord Jesus Christ.

Revelation--

1:8 I am Alpha and Omega, **the beginning and the ending**...

1:9 ... the kingdom and patience of Jesus **Christ**... and for the testimony of Jesus Christ.

1:11 Saying, **I am Alpha and Omega, the first and the last**...

5:14 ... the four and twenty elders fell down and worshipped **him that liveth for ever and ever**.

12:17 ... and have the testimony of Jesus **Christ**.

14:5 ... they are without fault **before the throne of God**.

16:5 ... Thou art righteous, **O Lord**, which art, and wast, and shalt be...

19:1 ... glory, and honour, and power, unto **the Lord** our God.

20:9 ... and fire came down from **God out** of heaven, and devoured them.

20:12 And I saw the dead, small and great, stand before **God**...

21:4 And **God** shall wipe away all tears from their eyes...

22:21 The grace of our Lord Jesus **Christ** be with you all. Amen.

Defenders of the modern versions have sought to minimize the fact of these missing Names of Deity. Dr. Homer Kent, president of the well-known Grace Theological Seminary is typical. He says in his tract "The King James Only?" "One common objection...is that in a relatively few cases the names "Christ" and "Lord" are omitted when referring to Jesus." Whatever arguments one might attempt to raise, the above evidence demonstrates that these Names are missing more than in a "relatively few cases"!

But, what has been shown above is only part of the story and introduces us now to the darkest secret in this entire Modern Version controversy.

ADOPTIANISM: The Dark Secret Behind the Text of the Modern Versions

By scanning the above list certain trends or patterns begin to appear. For example:

The Name "Jesus" is frequently disassociated from the titles "Lord" and "Christ." Whereas in the AV we will read "Jesus Christ" or the "Lord Jesus Christ," in the Modern Versions "Jesus" is often made to stand alone or not at all. **In fact, our Savior's full title "Lord Jesus Christ" is found 84 times in 81 verses in the AV and only 60 times in 60 verses in the NIV, 62 times in 62 verses in the NRSV, and 63 times in 63 verses in the RSV.** A noticeable difference is clearly apparent!

The name "Jesus" is frequently removed from statements of Deity and works of Deity.

Looking, for example, at Matthew and Mark, Jesus is removed from

Matthew:

- 4:12 -- the prophecy of the great light (12-16).
- 4:18 -- the call to discipleship (18-22).
- 4:23 -- the miracle working ministry in Galilee (23-25).
- 8:29 -- association with the title "thou Son of God."
- 12:25 -- the healing of the blind and dumb demoniac (22-30).
- 13:36 -- the interpretation of "wheat and tares" (36-43).
- 13:51 -- association with the title "Lord" (which is also removed).
- 14:14 -- the immediate account of a miracle.
- 14:22, 25, 27 -- much of the account of walking on the sea.
- 15:16 -- the discourse about defilement (10-20).
- 15:30 -- the immediate account of a miracle.
- 16:20 -- association with the title "the Christ."

Mark:

- 1:41 -- the immediate account of a miracle.
- 5:13 -- the immediate account of a miracle.
- 5:19 -- association with the title "Lord."
- 6:34 -- the "feeding of the 5,000" (32-44).
- 7:27 -- the healing of the Syrophenician woman's daughter (24-30).
- 8:1 -- the "feeding of the 4,000" (1-9).
- 8:17 -- the discourse concerning leaven (14-21).
- 11:14 -- the "cursing of the fig tree" (12-14).
- 11:15 -- the "cleansing of the Temple" (15-19).
- 12:41 -- the account of the widow's mite (41-44).
- 14:22 -- the account of the Last Supper (22-25).

In our larger book, *Early Manuscripts and the Authorized Version*, eighty-six examples of this disassociation are listed

What Lies Behind This Separation?

This separation of "Jesus" from "Christ" occurs far too often to look for any cause other than deliberate editing in certain N.T. manuscripts. That there was a strong movement in the early centuries which could result in such a systematic editing, there can be no doubt! The foremost error regarding the Person of Christ, is of course, to deny His true Deity and true Humanity. The chief means by which this was done, and which finds expression down to our own day, is technically known as "Adoptianism" or "Spirit Christology." Here: Jesus of Nazareth, an ordinary man of unusual virtue, was "adopted" by God into divine Sonship by the advent of the "Christ-Spirit" at His baptism. Therefore, Jesus became Christ at His baptism, rather than, the fact that He was always the Christ from eternity. And though united for a time, Jesus and Christ were separate personages. Many names and groups are associated with this wicked teaching, foremost of whom were the Gnostics. The liberal J. N. D. Kelly writes:

There was a great variety of Gnostic systems, but a common pattern ran through them all. From the pleroma, or spiritual world of aeons the divine Christ descended and united Himself for a time (according to Ptolemy, between the baptism and the passion) to the historical personage ... These were tendencies on the fringe, yet Gnosticism at any rate came within an ace of swamping the central tradition (*Early Christian Doctrines*, London: Adam & Charles Black, 1958, pp. 141,142).

Ponder carefully Kelly's statement about how near this came to "swamping the central tradition"! In the Summaries we will be looking more closely at Egypt; but notice for now that Kelly's mention of Ptolemy and Gnosticism takes us to that city which gave such force and rise to the Gnostic error -- **Alexandria. Now we understand why the Bible closes with a fourfold warning:**

"Who is a liar but he that denieth that Jesus is the Christ?" (1 Jn. 2:22).

"Every spirit that confesseth that Jesus Christ is come in the flesh is of God: And every spirit that confesseth not that Jesus Christ is come in the flesh is not of God; and this is that spirit of anti-christ" (1 Jn. 4:2, 3).

"Whosoever believeth that Jesus is the Christ is born of God" (1 Jn. 5:1).

"For many deceivers are entered into the world, who confess not that Jesus Christ is come in the flesh: This is a deceiver and an antichrist" (2 Jn. 7).

This terrible heresy has found expression in a number of ways down through the centuries, and it has been given a new lease on life through the Modern Versions. ***This then is the Dark Secret!***

III. FURTHER SIGNIFICANT PASSAGES MISSING

Very few Christians are aware as to how much is actually missing in the Modern Bibles and what the consequence actually is. With this third list the extent of the problem can now begin to be realized. The underlined portions are omitted in the New International Version and most other twentieth century versions both in English and other languages.

Matthew--

5:22 ... whosoever is angry with his brother **without a cause** shall be in danger...

5:27 Ye have heard that it was said **by them of old time**, Thou shalt not commit adultery.

6:4 ... thy Father which seeth in secret himself shall reward thee **openly**.

6:6 ... thy Father which seeth in secret shall reward thee **openly**.

6:18 ... and thy father, which seeth in secret, shall reward thee **openly**.

15:6 And honour not his father **or his mother**...

19:16 ... **Good** Master, what good thing shall I do...

19:20 ... All these things have I kept **from my youth up**...

20:23 ... Ye shall drink indeed of my cup, **and be baptized with the baptism that I am baptized with**.

20:34 ... and immediately **their eyes** received sight, and they followed him.

22:7 But when the king **heard** thereof, he was wroth...

22:13 Bind him hand and foot, **and take him away**, and cast him into outer darkness...

23:4 For they bind heavy burdens **and grievous to be borne**...

23:19 Ye **fools and** blind; for whether is greater...

24:7 ... and there shall be famines, **and pestilences**, and earthquakes, in

divers places.

24:48 ... that evil servant shall say in his heart, My lord delayeth **his coming**.

25:31 When the Son of man shall come in his glory, and all the **holy** angels with him...

26:3 Then assembled together the chief priests, **and the scribes**, and the elders...

26:28 For this is my blood of the **new** testament, which is shed...

26:59 Now the chief priests, **and elders**, and all the council...

26:60 But found none; yea, though many false witnesses came, **yet found they none**.

27:42 ... **If** he be the King of Israel, let him now come down from the cross...

27:64 ... lest his disciples come **by night**, and steal him away...

Mark--

1:42 And **as soon as he had spoken**, immediately the leprosy departed...

2:16 ... they said unto his disciples, **How is it** that he eateth and drinketh...?

2:22 ... else the new wine doth burst the bottles, and the wine **is spilled**...

3:15 And to have power **to heal sicknesses** and to cast out devils...

4:11 ... unto you it is given **to know** the mystery of the kingdom of God...

6:36 ... and buy themselves bread: **for they have nothing** to eat.

7:2 ... that is to say, with unwashen hands, **they found fault**.

8:9 And **they that had eaten** were about four thousand...

8:26 ... Neither go into the town, **nor tell it to any in the town**.

9:29 ... This kind can come forth by nothing, but by prayer **and fasting**.

9:45 ... then having two feet to be cast into hell, **into the fire that never shall be quenched**.

9:49 For every one shall be salted with fire, **and every sacrifice shall be salted with salt**.

10:21 ... and come, **take up the cross**, and follow me.

11:8 ... and others cut down branches off the trees, and strawed them **in the way**.

11:23 ... those things which he saith shall come to pass; he shall have **whatsoever he saith**.

12:4 ... at him **they cast stones**, and wounded him in the head, and **sent him** away shamefully handled.

12:23 In the resurrection **therefore, when they shall rise**, whose wife shall she be of them?

12:29 ... The first of **all the commandments** is, Hear, O Israel...

12:30 ... and with all thy strength: **this is the first commandment**.

12:33 ... and with all the understanding, **and with all the soul**...

13:8 ... and there shall be famines **and troubles**.

13:11 ... take no thought beforehand what ye shall speak, **neither do ye premeditate**:

14:19 ... to say unto him one by one, Is it I? **and another said, Is it I?**

14:22 ... Take, **eat**: this is my body.

14:24 ... This is my blood of the **new** testament, which is shed for many.

14:27 ... All ye shall be offended **because of me this night**...

14:51 ... and **the young men** laid hold on him.

14:70 ... thou art a Galilaean, **and thy speech agreeth thereto**.

15:3 ... accused him of many things: **but he answered nothing**.

15:39 ... saw that **he so cried out**, and gave up the ghost...

Luke--

1:29 And **when she saw him**, she was troubled at his saying...

2:42 ... they went **up to Jerusalem** after the custom of the feast.

4:18 ... he hath sent me **to heal the brokenhearted**, to preach deliverance...

5:38 But new wine must be put into new bottles; **and both are preserved**.

7:28 ... there is not a greater **prophet** than John the Baptist.

8:43 And a woman having an issue of blood twelve years, which **had spent all her living upon physicians**...

8:45 ... When all denied, Peter **and they that were with him** said, Master, the multitude throng thee and press thee, **and sayest thou, Who touched me?**

8:48 ... **be of good comfort**: thy faith hath made thee whole; go in peace.

8:54 And he **put them all out**, and took her by the hand...

9:10 ... And he took them, and went aside privately into **a desert place** belonging to the city called Bethsaida.

11:11 If a son shall ask **bread of any of you** that is a father, **will he give him a stone?** or if he ask a fish...

11:44 Woe unto you, **scribes and Pharisees, hypocrites!**

11:54 ... seeking to catch something out of his mouth, **that they might accuse him**.

12:39 ... had known what hour the thief would come, **he would have watched**, and not have suffered his house to be broken through.

17:3 ... If thy brother trespass **against thee**, rebuke him...

17:9 ... that were commanded **him? I trow not**.

18:24 And when Jesus **saw that he was very sorrowful**, he said...

19:45 ... and began to cast out them that sold **therein, and them that bought**...

20:13 ... it may be they will reverence him **when they see him**.

20:23 But he perceived their craftiness, and said unto them, **Why tempt ye me?**

20:30 And the second **took her to wife, and he died childless**.

22:68 ... ye will not answer **me, nor let me go**.

23:23 ... And the voices of them **and of the chief priests** prevailed.

24:1 ... spices which they had prepared, **and certain others with them**.

24:46 ... Thus it is written **and thus it behoved** Christ to suffer...

John--

1:51 **Hereafter** ye shall see heaven open...

3:15 ... **should not perish**, but have eternal life.

5:16 ... therefore did the Jews persecute Jesus, **and sought to slay him**...

6:11 ... he distributed **to the disciples, and the disciples** to them...

6:22 ... save **that one whereinto his disciples** were entered...

6:65 ... except it were given unto him of **my** Father.

8:9 ... **being convicted by their own conscience**, went out one by one, beginning at the eldest, **even unto the last**...

8:10 When Jesus had lifted up himself, **and saw none but the woman**, he said unto her, Woman, where are **those thine accusers?**

8:28 ... but as **my** Father hath taught me, I speak these things.

8:38 I speak that which I have seen with **my** Father...

8:59 ... and went out of the temple, **going through the midst of them, and so passed by**.

9:6 ... and he anointed the eyes of the **blind** man with the clay...

10:26 ... because ye are not of my sheep, **as I said unto you**.

12:1 ... where Lazarus was **which had been dead**...

14:28 ... I go unto the Father: for **my** Father is greater than I.

16:10 ... because I go to **my** Father...

17:17 Sanctify them through **thy** truth: thy word is truth.

18:40 Then cried they **all** again, saying...

19:16 ... And they took Jesus, **and led him away**.

20:17 ... for I am not yet ascended to **my** Father...

Acts--

3:11 And as **the lame man which was healed** held Peter and John...

5:16 There came also a multitude out of the cities round about **unto** Jerusalem...

6:13 ... This man ceaseth not to speak **blasphemous** words against this holy place, and the law...

7:37 ... A prophet shall the Lord your God raise up unto you of your brethren, like unto me: **him shall ye hear**.

10:12 Wherein were all manner of fourfooted beasts of the earth, **and wild beasts**...

10:21 Then Peter went down to the men **which were sent unto him from Cornelius**...

10:30 Four days ago I was **fasting** until this hour...

10:32 ... he is lodged in the house of one Simon a tanner by the sea side: **who, when he cometh, shall speak unto thee**.

13:45 ... spake against those things which were spoken by Paul, **contradicting and blaspheming**.

15:23 And they wrote letters by them **after this manner**...

15:24 ... subverting your souls, saying, **Ye must be circumcised, and keep the law**...

17:5 But the Jews **which believed not**, moved with envy, took unto them...

17:26 And hath made of one **blood** all nations of men...

18:17 Then all **the Greeks** took Sosthenes...

18:21 But bade them farewell, saying, **I must by all means keep this feast that cometh in Jerusalem**...

20:15 ... we arrived at Samos, **and tarried at Trogyllium**...

21:8 And the next day we **that were of Paul's company** departed...

21:22 What is it therefore? **the multitude must needs come together: for** they will hear...

21:25 ... we have written and concluded **that they observe no such thing**, save only that they keep themselves from...

22:9 And they that were with me saw indeed the light, **and were afraid**...

22:20 ... I also was standing by, and consenting **unto his death**...

22:26 ... and told the chief captain, saying, **Take heed** what thou doest...

23:12 And when it was day, **certain** of the Jews banded together...

23:15 ... that he bring him down unto you **to morrow**...

24:26 He hoped also that money should have been given him of Paul, **that he might loose him**...

25:16 ... to deliver any man **to die**, before that he which is accused...

26:30 **And when he had thus spoken**, the king rose up...

28:16 And when we came to Rome, **the centurion delivered the prisoners to the captain of the guard**...

9:32 ... they sought it not by faith, but as it were by the works **of the law**.

11:6 ... no more of works: otherwise grace is no more grace. **But if it be of works, then is it no more grace: otherwise work is no more work.**

15:24 Whensoever I take my journey into Spain, **I will come to you...**

15:29 ... I shall come in the fullness of the blessing **of the gospel** of Christ.

6:20 ... glorify God in your body, **and in your spirit, which are God's.**

7:39 The wife is bound **by the law** as long as her husband liveth...

9:22 To the weak became I **as** weak...

10:28 ... conscience sake: **for the earth is the Lord's, and the fullness thereof.**

5:17 ... old things are passed away; behold, **all things** are become new.

5:19 **Adultery**, fornication, uncleanness, lasciviousness...

5:21 Envyings, **murders**, drunkenness...

4:9 ... that he also descended **first** into the lower parts of the earth?

4:17 ... that ye henceforth walk not as **other** Gentiles walk...

2:18 ... intruding into those things which he hath **not** seen...

2:15 Who both killed the Lord Jesus, and **their own** prophets...

5:4 ... for that is **good and** acceptable before God.

5:16 If any **man or** woman that believeth have widows...

6:7 ... into this world, **and it is certain** we can carry nothing out.

1:4 Grace, **mercy**, and peace, from God the Father...

2:7 ... thou crownedst him with glory and honour, **and didst set him over the works of thy hands.**

3:6 ... if we hold fast the confidence and the rejoicing of the hope **firm unto the end.**

8:12 ... and their sins **and their iniquities** will I remember no more.

10:34 ... that ye have **in heaven** a better and an enduring substance.

11:11 ... received strength to conceive seed, and was **delivered of a child** when she was past age...

11:13 ... but having seen them afar off, **and were persuaded of them...**

12:20 ... touch the mountain, it shall be stoned **or thrust through with a dart.**

13:21 Make you perfect in every good **work** to do his will...

4:4 Ye **adulterers and** adulteresses, know ye not...

5:5 ... ye have nourished your hearts, **as** in a day of slaughter.

3:16 ... whereas they speak evil of you, **as of evildoers**...

4:3 For the time past **of our life** may suffice us...

5:5 Yea, all of you **be subject** one to another...

2 Peter--

3:10 But the day of the Lord will come as a thief **in the night**...

Revelation--

2:3 ... for my name's sake **hast laboured**, and hast not fainted.

2:9 I know thy **works, and** tribulation...

2:13 I know **thy works, and** where thou dwellest...

2:20 Notwithstanding I have a **few things** against thee...

5:4 ... no man was found worthy to open **and to read** the book...

11:1 ... **and the angel stood**, saying, Rise, and measure the temple of God...

13:10 He that **leadeth** into captivity shall go into captivity:

15:2 ... and them that had gotten the victory over the beast, and over his image, and **over his mark**...

16:17 ... and there came a great voice out of the temple of **heaven**...

19:1 Alleluia; Salvation, and glory, **and honour**, and power, unto the Lord...

IV. HELL MISSING

The doctrine of eternal hell is a fearful Bible truth. The word itself has from the beginning of the English language had a fixed and established meaning. *"The wicked shall be turned into hell and all the nations that forget God"* (Psalm 9:17) is very plain. In fact, for many (including preachers and Bible translators) it is apparently too plain. Many people today do not mind using the word in their daily conversation, but do not like seeing it in the Bible.

Modern translations seem to have tried to make the Bible more acceptable by taking some of the terror out of the fact that a man or woman who dies outside of faith in Jesus Christ goes to an eternal and conscious hell. Translators do this in two ways. First, the word is often left in its untranslated Hebrew or Greek form (Sheol, Hades), and thus its impact upon an English reader is diminished. The New American Standard Bible reverts to this practice. Secondly, some simply translate sheol as "death" or "grave." The Jehovah's Witness "Bible" does this and (if you can believe it!) so does the New International Version.

In the previous lists, the point at issue has been the underlying Greek text of the New Testament. The modern versions are based on a different text than the KJV. This as we will show in the following chapters is the reason for the omissions. Here, though, it is a question of the philosophy of the translators. In the case of the NIV this philosophy has completely taken hell out of the Old Testament!

KJV Compared to the NIV with respect to Hell

Deuteronomy 32:22

For a fire is kindled in mine anger, and shall burn into the **lowest hell**... (KJV)

For a fire has been kindled by my wrath, one that burns to the realm of death below. (NIV)

2 Samuel 22:6

The **sorrows of hell** compassed me about... (KJV)

The cords of the grave coiled around me; the snares of death confronted me. (NIV)

Job 11:8

It is as high as heaven; what canst thou do? **deeper than hell**: what canst thou know? (KJV)

They are higher than the heavens -- what can you do? They are deeper than the depths of the grave -- what can you know? (NIV)

Job 26:6

Hell is naked before him... (KJV)

Death naked before God... (NIV)

Psalms 9:17

The wicked shall be **turned** into **Hell**, and all the nations that forget God.
(KJV)

The wicked return to the grave, all nations that forget God. (NIV)

Psalm 16:10

For thou wilt not leave my soul in **hell**; neither wilt thou suffer thine Holy One
to see corruption. (KJV)
Because you will not abandon me to the grave, nor will you let your Holy One
see decay. (NIV)

Psalm 18:5

The sorrows of **hell** compassed me about: the snares of death prevented
me. (KJV)
The cords of the grave coiled around me; the snares of death confronted
me. (NIV)

Psalm 55:15

Let death seize upon them, and let them go down quick into **hell**; (KJV)
Let death take my enemies by surprise; let them go down alive to the grave,
(NIV)

Psalm 86:13

...thou hast delivered my soul from the **lowest hell**. (KJV)
...you have delivered my soul from the depths of the grave. (NIV)

Psalm 116:3

The sorrows of death compassed me, and the **pains of hell** gat hold upon
me: (KJV)
The cords of death entangled me, the anguish of the grave came upon me;
(NIV)

Psalm 139:8

If I ascend up into heaven, thou art there: if I make my bed in **hell**, behold,
thou art there. (KJV)
If I go up to the heavens, you are there; if I make my bed in the depths, you
are there. (NIV)

Proverbs 5:5

Her feet go down to death; her steps take hold on **hell**. (KJV)
Her feet go down to death; her steps lead straight to the grave. (NIV)

Proverbs 7:27

Her house is the way to **hell**, going down to the chambers of death. (KJV)
Her house is a highway to the grave, dealing down to the chambers of
death. (NIV)

Proverbs 9:18

...her guests are in the depths of **hell**. (KJV)
...her guests are in the depths of the grave. (NIV)

Proverbs 15:11

Hell and destruction are before the Lord: (KJV)
Death and Destruction lie open before the Lord. (NIV)

Proverbs 15:24

The way of life is above to the wise. that he may depart from **hell** beneath.
(KJV)
The path of life leads upward for the wise to keep him from going down to
the grave. (NIV)

Proverbs 23:14

...and shalt deliver his soul from **hell**. (KJV)
...and save his soul from death. (NIV)

Proverbs 27:20

Hell and destruction are never full; (KJV)
Death and Destruction are never satisfied, (NIV)

Isaiah 5:14

Therefore **hell** hath enlarged herself, and opened her mouth without
measure... (KJV)
Therefore the grave enlarges its appetite and opens its mouth without limit;
(NIV)

Isaiah 14:9

Hell from beneath is moved for thee to meet thee at thy coming: it stirreth up the dead for thee, even all the chief ones of the earth; (KJV)
The grave below is all astir to meet you at your coming; it rouses the spirits of the departed to greet you -- all those who were leaders in the world; (NIV)

Isaiah 14:15

Yet thou shalt be brought down to **hell**, to the sides of the pit. (KJV)
But you are brought down to the grave, to the depths of the pit. (NIV)

Isaiah 28:15

Because ye have said, We have made a covenant with death, and with **hell** are we at agreement... (KJV)
You boast, "We have entered into a covenant with death, with the grave we have made an agreement..." (NIV)

Isaiah 28:18

And your covenant with death shall be disannulled and your agreement with **hell** shall not stand... (KJV)
Your covenant with death will be annulled; your agreement with the grave will not stand... (NIV)

Isaiah 57:9

...and didst debase thyself even unto **hell**. (KJV)
...you descended to the grave itself. (NIV)

Ezekiel 31:16

...I cast him down to **hell** with them that descend into the pit... (KJV)
...I brought it down to the grave with those who go down to the pit... (NIV)

Ezekiel 31:17

They also went down into **hell**... (KJV)
...had also gone down to the grave, (NIV)

Ezekiel 32:21

The strong among the mighty shall speak to him out of the midst **of hell**... (KJV)
From within the grave the mighty leaders will say... (NIV)

Ezekiel 32:27

...which are gone down to **hell**... (KJV)
...who went down to the grave... (NIV)

Amos 9:2

Though they dig into **hell**, thence shall mine hand take them... (KJV)
Though they dig down to the depths of the grave, from there my hand take them... (NIV)

Jonah 2:2

...out of the **belly of hell** cried I, and thou heardest my voice. (KJV)
From the depths of the grave I called for help... (NIV)

Habakkuk 2:5

...who enlargeth his desire as **hell**, and is as death, (KJV)
...because he is as greedy as the grave and like death... (NIV)

In the New Testament the word hell is found twenty-two times in the Authorized Version, compared with thirteen occurrences in the New International Version. But the big shock is to see how this popular translation completely removes it from the Old Testament. Yes, the Modern Bibles have gotten rid of the "Thee's" and "Thou's" ...and a lot else!

V. HOW MANY MISSING WORDS?

The most striking fact about the Modern Bibles is that in the New Testament they are clearly shorter than the Authorized Version. The following gives an idea of how much shorter, by comparing the Greek texts which underlie the AV and Modern Versions. The two most popular editions of the Modern Version Text are: The Nestle Aland -- 26th Edition, and The United Bible Society -- 3rd Edition. These have a different format but their text is identical. The most widely used edition of the Received Text was that prepared by Robert Stephanus in 1550. The KJV does not follow Stephanus in every instance, nor is the NIV identical with the Nestle Aland, but they are close; and these two Greek Testaments provide a good basis for comparison. We begin with a chapter by chapter count of Matthew (with the number of words in the AV Text given first) and then to conserve space give a book by book total.

Matthew (twenty-eight chapters):

(1) 445 vs. 438	(2) 458 vs. 457	(3) 334 vs. 335	(4) 432 vs. 427
(5) 841 vs. 822	(6) 683 vs. 653	(7) 514 vs. 517	(8) 599 vs. 585

(9) 657 vs. 646	(10) 721 vs. 724	(11) 498 vs. 493	(12) 920 vs. 905
(13) 1096 vs. 1076	(14) 565 vs. 561	(15) 625 vs. 610	(16) 533 vs. 525
(17) 517 vs. 496	(18) 695 vs. 668	(19) 549 vs. 533	(20) 572 vs. 542
(21) 869 vs. 865	(22) 668 vs. 661	(23) 688 vs. 656	(24) 835 vs. 825
(25) 773 vs. 763	(26) 1274 vs. 1239	(27) 1036 vs. 1008	(28) 341 vs. 329

Total- (18,740 vs. 18,359), 381 fewer words in the modern version text.

Mark: (11,6464 vs. 11,268), 78 fewer words in the modern version text.

Luke: (19,935 vs. 19,473), 462 less;

John: (15,957 vs. 15,636), 321 less;

Acts: (18,794 vs. 18,448), 346 less;

Romans: (7,2044 vs. 7,108), 96 less;

1 Corinthians: (6,933 vs. 6,830), 103 less;

2 Corinthians: (4,509 vs. 4,476), 33 less;

Galatians: (2,251 vs. 2231), 20 less;

Ephesians: (2,462 vs. 2,421), 41 less;

Philippians: (1,641 vs. 1,629), 12 less;

Colossians: (1,621 vs. 1,581), 40 less;

1 Thessalonians: (1,495 vs. 1,481), 14 less;

2 Thessalonians: (834 vs. 819), 15 less;

1 Timothy: (1,624. vs. 1,591), 33 less;

2 Timothy: (1,254 vs. 1,238), 16 less;

Titus: (666 vs. 659), 7 less;

Philemon: (339 vs. 334), 5 less;

Hebrews: (4,990 vs. 4,953), 37 less;

James: (1,763 vs. 1742), 21 less;

1 Peter: (1,724 vs. 1,684), 40 less;

2 Peter: (1,104 vs. 1,099), 5 less;

1 John: (2,175 vs. 2,141), 34 less;

2 John: (249 vs. 245), 4 less;

3 John: (218 vs. 219), 1 more word in the modern version text;

Jude: (452 vs. 461), 9 more words in the modern version text;

Revelation: (9,941 vs. 9,851), 90 fewer words in the modern version text.

Subtotal -- (140,521 vs. 137,977)* with 2,544* fewer words in the modern version text.

*The modern versions either omit, place in the foot notes, question their authenticity, or place in brackets, Mark 16:9-20 and John 7:53-8:11. After taking these two well-known passages into account the final tally is:

Final Total -- 140,521 vs. 137,602 with 2,886 fewer words in the modern version text.

In the New Testament the modern version text is shorter than that of the King James Version by about the number of words in 1 and 2 Peter!

Keep in mind that these omissions are only part of the story, there are also **many thousands of word alterations** in the Modern Version Text.

**[Special thanks is given to Mrs. Catherine Carmichael of Johannesburg who made the actual count for this chapter.]*

continued in Part Two

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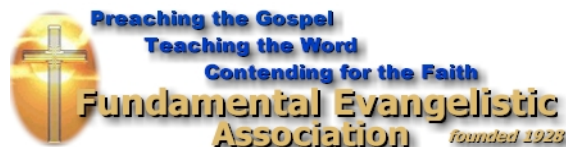


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Fundamental Evangelistic Association

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Tracts and Literature

To Help You Reach the Lost, Grow In Christ, and Sound a Faithful Warning

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MODERN BIBLES the Dark Secret - Part 2

by Pastor Jack Moorman©
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VI. THE THEORY BEHIND THE SHORTER BIBLES

Are words missing from the Modern Bibles or have they been added to the Authorized Version? This is the question that must now be asked! Have words been deleted, either intentionally or accidentally from the text underlying the Modern Versions, or have they been somehow added to the text of the King James Version?

Scholars who favour the newer translations have had a ready answer for this question, "Conflation." They've said the King James text conflated or combined readings of the different "text types" or manuscript groupings. For example, if in a certain passage, one group of manuscripts reads "Peter walked by the sea," but another "John walked by the sea"; the manuscripts which form the basis of the Received Text merely combined the two, "Peter and John walked by the sea." This has been the standard explanation for the Received Text's greater length. But, as is now known, conflation cannot begin to offer any such explanation, and today textual scholars are reluctant to appeal to it.

Conflation is but one aspect of what is known as - **The Westcott and Hort Theory**. Last century about the time when Darwin was trying to show how there could be a

creation without a Creator, two Cambridge professors, B.F. Westcott and F. J. A. Hort built up an elaborate argument in favour of the shorter text and against the Received Text. Others before had labored to the same end, but Westcott and Hort developed the various facets into a powerful and plausible argument. Their theory of the New Testament text has dominated the views of Bible translators this century. But what is so remarkable: its major tenets have been disproven or diminished by scholars and yet still appealed to by them. Textual Criticism has reached a blind alley with little left to argue the point. One thing has become obvious, they seem no more likely to return to the KJV type of text than an evolutionist whose theories have also been disproven would come back to the Genesis account of creation. Textual critics merely continue to cleave to, and attempt to rehabilitate the wreckage of the Westcott and Hort theory.

Opponents of the Authorized Version have had a very big task on their hands. They must explain the dominance and uniformity of the Traditional/KJV Text. About 90% of known manuscripts fall into this category, and they are strongly cohesive. Further, they must describe the means by which it "became longer."

Here then are the major points of the Westcott and Hort Theory:

One: "In matters of textual criticism the Bible is to be treated like any other ancient book. No special considerations are to be made concerning its claims of inspiration and preservation."

To approach the Scriptures with anything less than the greatest reverence and respect is a reproach to its Author! God has committed Himself to His Book in its inspiration, preservation, and transmission. Textual scholars and translators who have not taken this into account have made a fatal error which reveals itself only too readily in the product.

Two: "Because of their age (mid fourth century), the primary basis of the Greek text is to be found in the Vaticanus and Sinaiticus manuscripts."

These two well preserved manuscripts contain most of the New Testament. Vaticanus has for centuries been in the Vatican library, while Sinaiticus, which was discovered last century in a monastery at the foot of Mt. Sinai, is on display at the British Museum. They exhibit the shorter text and are the chief reason for the new versions being shorter. They are corrupted by Adoptionism. They, with a few allies, constitute the main pillars of the modern Critical Greek Text. They are continually referred to in footnotes as the "oldest and best manuscripts." They are old but certainly not the best! Their great age and good condition can only point to disuse by the early church. How else could they be in such remarkably good condition? We have very little evidence of copies being made from them in subsequent centuries. The comparatively few manuscripts which also exhibit the shorter text frequently disagree with them in other particulars. In fact, Vaticanus and Sinaiticus disagree between themselves over 3000 times in the four Gospels alone. The source of this shorter text seems certain to have been Alexandria, Egypt, and it did not spread and become an accepted text outside of that area. These two primary representatives of the Alexandrian Text remained in their places of disuse for the better part of the Christian era only to be retrieved last century to form the basis of the Modern Bibles.

Three: "Despite its numerical advantage, the Received or Byzantine Text (as it is called) is merely one of three or four competing text types."

This was the great "leveler" used by textual critics when faced with the overwhelming numbers of the Received Text. Rather than view manuscripts on a 90 to 10 ratio (that is 90 for the Received and 10 for the others), the Received Text was made merely one of several competing families. The others being said to be the Alexandrian, Western and possibly the Caesarean.

Now for a start, to divide ten percent of the remaining manuscripts among three textual groupings, shows how small each would be. Today it is admitted that because of their lack of uniformity the Western and Caesarean can no longer be regarded as text types. This leaves the Received and Alexandrian. And the Alexandrian is very small as the following shows:

(1) There are 88 papyri fragments (2nd, 3rd centuries). Many are too fragmentary to show whether they support the longer or shorter text; coming as they do from the Alexandria area we would expect them to support the latter. Scholars such as Fredrick Kenyon usually single out between nine and thirteen in support of the Alexandrian Text. But, as shown below, the papyri also supports the AV Text.

(2) There are 267 uncial or large-lettered manuscripts (4th-10th centuries). Advocates of the Alexandrian Text claim support from only about nine.

(3) There are 2401 minuscule or small-lettered manuscripts (10th-16th centuries). Supporters of the shorter text are prepared to list only about twenty-two for their side. Thus the Alexandrian manuscripts comprise only a small fraction of those discovered. Further there is wide variation among them; far more so than the great mass of manuscripts which comprise the Received Text. We are actually being quite generous to give as many as 40 manuscripts to the Alexandrian side, for frequently they display the shorter text in only a portion of a manuscript. There is in fact only one cohesive text type; that which underlies the King James Version. Most of what remains is total confusion! We are bound to ask: If the shorter Alexandrian Text used in the modern Bibles is the true one, why did the early church make so few and widely variant copies?

Four: "The numerical preponderance of the Received Text can be explained by a study of the genealogical descent of its manuscripts. If, for example, of ten manuscripts, nine agree against one, but the nine have a

common original, the numerical advantage counts for nothing. It is merely one to one."

This was the classic argument W/H used to deny the Received Text any preference on the basis of numbers. The argument implies that many of the Received Text manuscripts are but copies of each other or of near ancestors. Surprisingly, W/H merely theorized at this point, they did not present actual data of parent-to-child and ancestral relationships between manuscripts. Research since W/H has shown that the great mass of Received Text manuscripts are not "mimeographed" copies; very few have a parent-child relationship. Instead they are individual representatives of lines of transmission which go deep into the past.

Five: "The Received Text is fuller due to conflation. It combined the variant readings of other competing text types (usually the Western and Alexandrian). Rather than choose between one or the other, both were used. Much of this took the form of an official revision sanctioned by the Byzantine Church probably under the leadership of Lucan (died 311 A.D.) bishop of Antioch."

If this were true, then most of the underlined KJV passages in our lists which have been omitted from the modern version-should in fact be combinations of material from existing text types. Yet a search of the Alexandrian and Western texts in these passages reveals that there is seldom enough material for the Received Text to make such a conflation. Thus, wherever the unique KJV readings came from, it most certainly was not from that source. This is clearly the reason why Westcott and Hort, who were long on theory but short on demonstration, presented only eight "examples" of conflation. And frankly, the eight are not very convincing. To make conflation the reason for the greater length of the KJV would require virtually thousands of clear instances.

Coming to the second part of the argument, that this conflating was officially carried out around the year 300 A.D., history has left not the slightest trace. This historical blank has led modern scholars to speak of the "lengthening" of the Received Text in terms of a "process which occurred over a considerable time, possibly centuries." Yet how such a process-again unnoticed by history carried out by many scribes, over centuries, across a vast geographic area, could achieve the widespread uniformity so apparent in the Received Text manuscripts is beyond imagination.

Six: "The distinctive Received Text readings (i.e. those we have underlined in the lists) are not generally seen before 35 A.D. For the most part they are absent from the Greek manuscripts, Versions, and Scripture quotations of the Church Fathers."

For a full discussion see the author's "Early Manuscripts and the Authorized Version."

But, to summarize the following may be said.

1. The Greek Manuscripts

Clearly, Christians through the centuries believed that the longer text was very old, and that it accurately reflected the original, for they continually multiplied copies of it. This they most certainly would not have done had they felt it was merely a secondary and conflated revision. Nevertheless, Vaticanus, Sinaiticus, and some of the papyri portions which have survived for over 1650 years often exhibit the shorter text.

Let it be pointed out first that to expect a manuscript to hold up under the copying process for 1650 years is of course to expect the impossible. It is abundantly clear that these few manuscripts endured precisely because they were not so used. Where are the copies? Further, coming as they do from Egypt, they had the benefit of being stored in a dry climate which greatly contributed to their preservation.

There is, however, clear evidence for the longer TR readings in these few very early relics. Harry A. Sturz in his book "The Byzantine Text-Type and New Testament Textual Criticism" strikes a devastating blow at arguments which seek to minimize the fact that distinctive Byzantine readings do appear in the early papyri. He lists 150 Received Text readings which though not supported by the early Alexandrian and Western manuscripts are read by the mass of later manuscripts and by the early papyri. He lists a further 170 TR readings which again run counter to Vaticanus and Sinaiticus, but in this case find support from the Western manuscripts. These also are supported in the early papyri. In fact Sturz demonstrates papyri support for a total of 839 readings which in varying degrees would be classed as "distinctly Byzantine." As the papyri is available for only 30% of the New Testament, existing evidence allows us to reasonably project that the story would be the same for the rest of the New Testament. What is especially remarkable about this is, the papyri comes from that area where the Alexandrian/shorter text was prevalent. Nearly all of the 267 uncial manuscripts move strongly to the side of the AV Text, with the same being true of the minuscules.

2. The Early Versions

The early versions, i.e. where Greek was translated into another language, strongly support the Received Text, both before and after 350 A.D. The three primary versions are the Old Latin, Syriac Peshitta, and Egyptian Coptic. The two former were translated about 150 A.D. and the Coptic about 200 A.D. As might be expected existing manuscripts of the Coptic lean toward the Alexandrian/shorter text. Yet, in a significant number of places the Coptic is found to agree with the Received Text against Vaticanus and Sinaiticus.

The Old Latin

One view of the origin of the Old Latin is that it was translated in Antioch, Syria, by missionaries to the West. Support for this view is demonstrated by the strong Syrian and Aramaic tendencies in the existing manuscripts. If this is the case then the Old Latin is associated with that city which was not only the missionary center in the Book of Acts, but also the place that history accords as the fountainhead of the Received Text.

The 65 or so existing manuscripts often disagree among themselves and are probably not very good reflections of the original Old Latin text. Those associated with North Africa show some strange additions as well as subtractions. Whereas, the manuscripts connected with Europe are generally favourable to the Received text. It is this African strain of the old Latin that is often termed "the Western text type." One thing is certain; the Old Latin whether European or African does not give much support to the Alexandrian/Modern Version text!

It is the branch of the Old Latin used in northern Italy that attracts our interest most, and establishes one of the crucial chapters in Bible transmission history. This version, known as the Itala, is associated with the Christians of the Vaudois-the valleys of northern Italy and southern France. These noble believers withstood every attempt of Rome to "bring them into the fold." From the days of Pope Sylvester (early 300's) unto the massacres of 1655, they were slaughtered, their name blackened, and their records destroyed; yet they remained true to the Scriptures. They are known by a number of names, but best as the Waldensians. Research into the text and history of the Waldensian Bible has shown that it is a lineal descendant of the Old Latin Itala. In other words, the Itala has come down to us in the Waldensian form, and is firmly in the Received Text tradition. The same can be said of other Bibles belonging to those groups who remained separate from Rome. Thus, in the Received Text we have the convergence of the Greek speaking East and the non-Catholic Latin-speaking West.

The Syriac Peshitta

Coming now to the third primary version, the Syriac Peshitta, we have a curious case of textual history being rewritten. From the days of Westcott and Hort and the establishing of Vaticanus and Sinaiticus as the basis of the new Bibles, every attempt has been made to discredit all pre 350 A.D. evidence for the Received Text. This is nowhere more apparent than with the famous Syriac Peshitta.

The importance of this version and the church it came from cannot be overemphasized. The virtual center of first century Christianity was Antioch in Syria. "The disciples were called Christians first in Antioch" (Acts 11:20). Paul's great church planting ministries had their base in Antioch. Syrian Christianity had a close proximity and linkage with many of the churches that had received the inspired New Testament letters. The Syrian church had direct contact with the Apostles and writers of the Scriptures, therefore, the Syrian version may have been written with direct access to the original autographs. Indeed, Bishop Elliott in 1870 wrote, "It is no stretch of imagination to suppose that portions of the Peshitta might have been in the hands of St. John."

Now, in the years following 1870 the good bishop must have bit his tongue for so openly stating this commonly held view concerning the near apostolic age of the Peshitta. For in the movement to bring out a revised Bible, in which he himself played a leading role, the Peshitta posed a major stumbling block. Its manuscripts (now numbering over 259) are in line with the Received Text! Thus, practically by itself the Peshitta could undermine the entire Westcott and Hort superstructure. The answer was to take two other Syriac manuscripts (one discovered in 1842, the other in 1892) which differed from the Peshitta, and call them the "Old Syriac." The Peshitta was then made to be a revision of this so-called Old Syriac. To make the story complete, the Peshitta's date was moved back from 150 to about 425 A.D., with the "revision" being performed by a certain Rabbula, Bishop of Edessa in Syria.

Needless to say, there is not a trace in Syrian ecclesiastical history of such a thing happening. As Arthur Voobus writes "this kind of reconstruction of textual history is pure fiction without a shred of evidence to support it" (*Early Versions of the New Testament*, Estonian Theological Society, 1954, see pp. 90-97). Further, the view is contrary to established facts of history. In Rabbula's day a massive split occurred in the Syrian Church. The opposing sides were known as the Nestorians and Monophysites (led by Rabbula). Yet, both sides regarded the Peshitta as their authoritative Bible. It is impossible to believe that the side bitterly opposed to Rabbula should at the same time embrace unanimously his "revision" of the Scriptures. Further, such a unanimous acceptance by both parties in the early 400's argues powerfully for the Peshitta's early origin.

Regarding the two sole manuscripts of the so-called Old Syrian text. They are not all that close to each other. One denies the virgin birth of Christ in Matthew 1:16. Nor do they lend particularly convincing support to the Alexandrian Text. In fact, they contain a significant number of Received Text readings. They are merely corrupted copies, all but ignored by the Syrian church, yet with the Received Text base still discernible.

The other European versions-the Gothic (350 A.D.), Armenian (early 400's), and Georgian (mid-400's)-follow the Received Text. Even the Ethiopic (400), despite its proximity to Egypt, is basically Received Text. Therefore, in the early versional history support for the Received Text, in contrast with the Alexandrian Text, is overwhelming.

3. The Scripture Quotations of the Early Church Writers

Westcott and Hort confidently declared that ecclesiastical writers before 350 A.D. did not quote from the longer type of text. Their confidence rested in part on what is an immediate disadvantage for the Received Text. Most early writers (or at least those whose writings exist now) were located near those areas where the shorter text was

prevalent (Alexandria), and where most divergences have been noted in the manuscripts-(North Africa and the West).

In this entire inquiry it cannot be overstressed that in early textual history the Received Text is most directly associated with those places that were either the senders or recipients of the original New Testament autographs, i.e. Antioch, Asia Minor, Greece, Macedonia. While volumes of theological literature poured out of Alexandria, North Africa and Italy, very little is available for us prior to 350 from the eastern areas. Yet even with this disadvantage, the Received Text can be shown to prevail in the Alexandrian/Western writings.

Toward the end of last century John Burgon compiled an extensive index of Scripture quotations from the early Church Fathers. In mentioning Burgon we come to the man who so powerfully and eloquently fought against moves in England to replace the Received Text. Attempts have been made to discredit this good man's massive labours. It certainly cannot be done on the basis of his scholarship. After matriculating at Oxford with honours and taking his B.A. and M.A. there, he was to spend most of his adult life at that famous university. Burgon was Fellow of Oriel College, vicar of St. Mary's (the University Church) and Gresham Professor of Divinity. During his last twelve years he was Dean of Chichester. Unlike many of his contemporaries his was a "scholarship on fire." He believed and loved the Bible, and had a great zeal to defend it. While we cannot go along with his high churchmanship, we acknowledge him as a worthy champion of the Faith, and strongly urge the reading of his books.

Coming now to the index, Burgon cited 4,383 Scripture quotations from 76 writers who died before the year 400 A.D. Edward Miller carried on the work after Burgon's death and put the material in a tabulated form showing the times a Church Father witnesses for and against the Received Text. He found the Received Text had the greater support by 2,630 to 1,753 or 3 to 2. Keeping in mind the Alexandrian and Western localities of these 76 Fathers, we have here quite a strong majority for the Received Text. Had the quotations of the Eastern Fathers been available, all indications are that the support would have been quite overwhelming. But the above evidence shows clearly also that there was a struggle over the text of Scripture in those early centuries. But, there was a clear winner!

Miller concluded his research with the following challenge:

As far as the Fathers who died before 400 A.D. are concerned, the question may now be put and answered. Do they witness to the Traditional Text as existing from the first, or do they not? The results of the evidence, both as regards the quantity and the quality of the testimony, enable us to reply, not only that the traditional Text was in existence, but that it was predominant, during the period under review. Let any one who disputes this conclusion make out for the Western text, or the Alexandrian, or for the Text of B and Aleph (i.e. Vaticanus, Sinaiticus), a case from the evidence of the Fathers which can equal or surpass that which has been now placed before our reader.

Regarding the attempt to discredit Burgon's work by saying that later editors "adapted" the Church Father's quotations to the Traditional Text, Edward Hills writes:

In regard to my references to the Church Fathers, I am sure that if you examine the notes to my *King James Defended and my Believing Bible Study?* you will see that I have taken care to look up all the Burgon's references in the most modern editions available. During the years 1950-55, I spent many weeks at this task... In fact, the newer German editions of the Church Fathers differ little from those of the 17th and 18th centuries. Certainly not enough to affect Burgon's arguments (Letter from Edward F. Hills to Theodore P. Letis, February 15, 1980, as quoted in Theodore P. Letis, "Edward Freer Hills Contribution to the Revival of the Ecclesiastical Text," unpublished M.T.S. Thesis, Emory University, 1987).

Seven: "There are no signs of deliberate falsification of the text for doctrinal purposes during the early centuries."

Such a view allowed Hort to treat the text of Scriptures as he would any other work of ancient literature (see point one). If he admitted that there had been a significant attack with fairly wide spread results then he would not (or only with greatest difficulty) have been able to introduce his other theories of genealogy, conflation, official revision, and text types. An unpredictable variable would have been introduced which these neatly packaged theories could not have handled. Textual Criticism approaches the history of the Bible much in the same way an evolutionist does the history of the planet: no direct reaction, no flood, all has been left to natural processes, no direct intervention of any kind!

In the face of widespread testimony of early Church Fathers to the contrary, it is hard to believe that Westcott and Hort were ever very serious about this point. But, the tenet had to be accepted if the rest of the theory was to have a chance of standing.

Tertullian of Carthage is typical of many early Fathers. He accused heretics of tampering with the Scriptures in order to gain support for their special views. Around the year 208 A.D. he urged these men to compare their copies with those in the cities where the Originals had been sent. Tertullian may actually be referring to the original autographs of the Epistles of Paul, but if not they were most certainly first generation copies.

"Run over the apostolic churches, in which the very thrones of the apostles are still preeminent in their places, in which their own authentic writings are read. Achaia is very near you, in which you find Corinth. Since you are not far from Macedonia you have Philippi... and the Thessalonians. Since you are able to cross to Asia, you get Ephesus. Since, moreover, you are close upon Italy, you have Rome, from which there come even into our hands the very authority of the apostles themselves."

When the **Living Word**, the Lord Jesus Christ, returned to heaven Satan directed his

producers of the Modern Bibles have chosen it rather than the Received Text as their base. Now frankly, we can be thankful for this as it places the issues in sharper contrast. It may well be that God has prevented the text He has honoured and blessed from being the base of this endless succession of modern translations! Yet, in view of such a wholesale discrediting of their textual theory, what justification do they offer for continued use of the shorter text?

To a large extent we are now dealing with expediency rather than an honest evaluation of the evidence. The publishing houses have invested (and made!) huge sums in the Modern Versions. The NIV is now beginning to outsell the Authorized Version. Almost all of the world's Bible Societies use the shorter text for their foreign language translations. It is entrenched in practically all theological colleges. And despite its proven fallacy there is simply not the will to upset the status quo. Nevertheless, they must be able to offer some reasonable justification for its use. They may merely try to repeat the old arguments, or raise some secondary points; but as far as factual evidence they have very little to offer for their case. Recently they have come up with an argument which does not offer any positive support for the shorter text but is more of a reaction against what they know only too well to be the considerable evidence for the text found in the vast majority of manuscripts.

Gordon D. Fee of Gordon-Conwell Theological Seminary in Massachusetts has been at the forefront in seeking to dampen down popular support for the Received Text. He makes the following point:

... But the question still must be answered: How does one account for its dominance and general uniformity? ... How did the Byzantine text become dominant? ... The most important factor for the dominance and general uniformity of the Byzantine text... By the end of the seventh century the Greek NT was being transmitted in a very narrow sector of the church viz., the Greek Orthodox Church with its dominant patriarchate in Constantinople. By the time of Chalcedon (the famous council of 451 A.D.) Greek is almost unknown in the west, and after Chalcedon the decline of Alexandria and the subsequent rise of Islam narrow Greek speaking Christendom still further ("Modern Textual Criticism and the Revival of the Textus Receptus," *Journal of the Evangelical Theological Society*, March 1978, pp. 29, 30).

It is now being argued that the reason for the scarcity of manuscripts with the shorter text is due merely to the fact that they are associated with areas which ceased to speak Greek. This has become something of a last ditch defence for the Alexandrian Text in the face of its paucity of manuscript evidence.

The argument is not valid:

1. At issue here is the shorter text of Alexandria, not that of the West generally. The argument tends to give an impression that the scarcity of Alexandrian manuscripts is due to Greek usage dying out in the West. Alexandria, of course, is not the West.

2. The Alexandrian Text is precisely what the term implies-the local text of Alexandria! There is little evidence that it spread beyond Egypt. It made no impact on the West or East, neither in Greek, Latin, or the other versional languages.

3. The Moslem conquest of Alexandria did not take place until A.D. 642. And though the Muslims restricted evangelism, they did not attempt to exterminate Christianity, or compel Christians to convert. Nor does there seem to be evidence that the Muslims halted manuscript transmission in the areas they conquered. Therefore, many centuries were available for the Alexandrian Text to proliferate and establish itself. But it did not! Not only did it fail to make an impression on the surrounding regions, but if surviving manuscripts are anything to go by it also lost favor on its own home base. This is demonstrated by the fact that the very few manuscripts which display this kind of text often do so only in a portion of their contents. Also one of its two primary representatives, Sinaiticus, has hundreds of scribal alterations made at the time of its production which move back toward the Traditional Text by a five to two margin!

These then are the arguments that have been used against the text of the King James Bible. The case cannot be sustained. The theory breaks down at every point, and serves only to highlight the formidable strength of the Bible we hold dear.

A Fearful Warning

That this issue of missing words and passages is more than mere academic wrangling, but has in fact eternal implications is made plain by the Bible's final warning.

"For I testify unto every man that heareth the words of the prophecy of this book, If any man shall add unto these things, God shall add unto him the plagues that are written in this book.-And if any man shall take away from the words of the book of this prophecy, God shall take away his part out of the book of life, and out of the holy city, and from the things which are written in this book" (Revelation 22:18, 19).

This warning in the first instance refers to the Book of Revelation. But, it is the Book of Revelation in its position as the capstone of Scripture. This seems evident as warnings of this kind are not found at the end of any of the other sixty-five books of the Bible. That modern Bible translators do not take it seriously does not diminish its force and fulfillment one bit.

VII. ANTIOCH OR ALEXANDRIA

There is one point upon which both sides of the current debate agree: the early transmissal history of the New Testament is a "tale of two cities", Antioch and

Alexandria. And just as surely as the KJV Text was woven into the spiritual life of Antioch in Syria, so was also the Modern Version Text in Alexandria. Today a believer must decide whether he is more comfortable with a Bible whose roots go back to one or the other of these two cities. The choice is a clear one, as there is very little common ground between them.

Certainly Antioch has by far the more glorious Biblical heritage. It became to the Gentile Christians what Jerusalem had been to the Jews, and superseded Jerusalem as the base for the spread of the Gospel. The "disciples were called Christians first in Antioch" (Acts 11:26). It was the starting point for the Apostle Paul's missionary journeys. Mark, Barnabas, and Silas were there; as was Peter and probably Luke. The Book of Acts leaves us with no doubt that Antioch was the centre of early church activity.

Egypt shares no such glory. It has always been looked upon as a symbol of the world-system which is opposed to the things of God. God would not allow His Son (Mt. 2), His nation (Ex. 12), His patriarchs (Gen. 50), or even the bones of the patriarchs (Ex. 13:19) to remain there. The Jews were warned repeatedly not to return to Egypt, not to rely upon it for help, not to even purchase horses there, etc. Thus, in contrast to what is being claimed today, it is hard to believe that Egypt and Alexandria would have been the central place where God would preserve His Holy Word. Frankly, it was the last place on earth that one could trust in doctrinal and biblical matters. It certainly wasn't safe to get a Bible there!

Even Bruce Metzger, a supporter of the Alexandrian Text, is compelled to catalogue the vast amount of religious corruption which came from Alexandria:

Among Christians which during the second century either originated in Egypt or circulated there among both the orthodox and the Gnostics are numerous apocryphal gospels, acts, epistles, and apocalypses. Some of the more noteworthy are the Gospel according to the Egyptians, the Gospel of Truth, the Gospel of Thomas, the Gospel of Philip, the Kerygma of Peter, the Acts of John, the Epistle of Barnabas, the Epistle of the Apostles, and the Apocalypse of Peter. There are also fragments of exegetical and dogmatic works composed by Alexandrian Christians, chiefly Gnostics during the second century. We know, for example, of such teachers as Basilides and his son Isidore, and of Valentinus, Ptolemaeus, Heracleon, and Pantaenus. All but the last-mentioned were unorthodox in one respect or another. In fact, to judge by the comments made by Clement of Alexandria, almost every deviant Christian sect was represented in Egypt during the second century; Clement mentions the Valentinians, the Basilidians, the Marcionites, the Peratae, the Encratites, the Docetists, the Haimetites, the Cainites, the Ophites, the Simonians, and the Eutychites. What proportion of Christians in Egypt during the second century were orthodox is not known (*The Early Versions of the New Testament*, Clarendon Press, 1977, p. 101).

Let it be said again: Alexandria was the worst possible place to go for a Bible! Yet it is precisely the place that our present-day translators have gone in gathering the major sources of the modern Bible.

VIII. TIMELESS OR TIME-BOUND

Translators of the Authorized Version and the other great Bibles believed that the Scriptures unfold absolute truth which transcended time and culture. Though the events and discourses of Scripture take place in a long ago age, and in a civilization different from our own; by the working of the Holy Spirit it speaks directly to the heart in all cultures and times. That this is so is demonstrated by man's common union in the fall of Adam (Rom. 5:12) and his need of the One Saviour (Acts 4:12). This two-fold unity overrides any considerations of time and culture.

There may have been the need for certain normal adjustments, but there was never a question of translating the Bible any other way than the way God gave it. It was also acknowledged by translators that there were many deep things in the Bible which could not be translated simple enough for "modern man" to understand at first reading. And any such attempt would "translate" the meaning away! Thus, this idea of bringing the Bible "down to the people" had definite limits.

With the advent of Eugene A. Nida and his widely accepted "Dynamic Equivalence Theory" this has all changed. According to him the message and events of Scripture are "bound in their ancient time and culture." By merely using the "static" equivalence method of translation—that is, a word for word translation—the message of the Bible remains bound as far as modern man is concerned. But when the principles of "dynamic" equivalence are applied the message will naturally "leap out" at him into his own day and surroundings (or so Nida would like us to think).

Nida says that formerly there was a one-sided regard for the message, but today the emphasis should be on how the message is connected with its receptor (the certain people to whom the message is sent). Thus, the translator must consider more than just the differences between two languages; he must consider the cultural differences between the past and present. If (to use Nida's example) the people of Jacob's day understood his wrestling with the angel in a literal sense, the people of this day probably would not. Therefore, the translator should, to a certain extent, adapt and translate Genesis 32 "psychoanalytically or mythologically."

It becomes apparent that in dynamic equivalency a great deal of liberty can be taken with the events and discourses of Scripture so long as the translator "gets the message across."

Speaking in irony of this new method, missionary director Dan Truax writes: "Admittedly, the readers in the jungles of Brazil would understand Isaiah 1:18 better with the "corn flour" substitution. The "corn flour translation" would read as follows:

"Though your sins be as scarlet, they shall be as white as 'corn flour.'" But consider the

dilemma of those translators when they came to certain Bible verses into which "corn flour" in the place of "snow" would not fit" "He ... stew a lion in a pit in a snowy [corn flour?] day" (1 Chronicles 11:22) or; "For as the rain cometh down and the snow [corn flour?] from heaven..." (Isaiah 55:10).

What happened to the old practice of translating the Bible as it was, and then explaining concepts that were strange to the readers? (from B.I.M.I. *World*).

There is a limit as to how far the advocates of Dynamic Equivalency will go. Obviously, if the translation becomes too radical it will not be accepted. "The cultural adaptation must not totally enter the translation. At the same time, they are convinced that cultural adaptation is necessary." Therefore, they speak of the church as a "transformer of the truth" which completes the process began by the translator. Thus if the translator cannot convey that Jacob wrestling with the angel was really a "psychological struggle," the church and preacher should make that supposedly divine truth known!

Virtually all recent translations and the Bible Societies' work generally has been to a large extent influenced by Dynamic Equivalence. It has made Eugene Nida the most influential person in the field. The theory is grounded in theological liberalism. It strips the Bible of its doctrinal content. It dishonours God by implying He is unable to speak absolutely to all generations and cultures. And to quote the verdict that a literary critic gave the New International Version, it makes the Bible "formica flat."

That the New International Version was influenced by Dynamic Equivalence is demonstrated by the following statement in its preface:

Because for most readers today the phrase "the LORD of hosts" and "God of hosts" have little meaning, this version renders them "The LORD Almighty and God Almighty" (p. ix).

Thus, they have confounded LORD of hosts with El Shaddai: (God Almighty)!

It is not only the underlying text which is at fault in the modern versions, the translations itself is seriously defective. Thankfully you'll not have to worry about either when you meditate in the pages of the King James Bible.

For an excellent (to whom I am indebted for the above), see *The Future of the Bible* by Jakob van Bruggen, Nelson Publishers.

IX. THE NIV OR THE AV ENGLISH

English is the closest thing there is today to a universal language. Upwards of 350 million speak it as their first language, with many more than that using it as a second language. It has the largest vocabulary of any language (550,000 separate entries in Webster's *Third New International Dictionary*). English has become the diplomatic language of the United States, and the standard language of science, technology, business and communications. It has been the primary medium through which the Word of God has spread during these last centuries of church history. Before giving several reasons why the English of 1611 was better suited as a vehicle for divine revelation, let us note briefly the preparations which led to the AV's translation.

The Authorized Version was the culmination of some 100 years of preparation. There was intensive study of the Greek Text (not to mention Hebrew). The five Greek editions of Erasmus, the four of Stephanus, the nine of Beza provided the translators with a refined text, representative of that which was in the majority of manuscripts, and had been acknowledged (John 16:13) by God's people through the centuries. There were no fewer than seven "preparatory" English translations: Tyndale, Coverdale, Matthews, Great, Taverners, Geneva, and Bishops. The AV translators themselves were men of unparalleled scholarship, representing the combined intellectual might of Oxford and Cambridge. But far more importantly, they were marked by a holy awe and deep reverence for the Word of God. It is this latter that places them poles apart from the translating teams of today.

Coming back now to the English in which our Authorized Bible was written, it is an evidence of God's providence that after nearly four centuries, so little can be found to be archaic. Certainly there are "profound differences" between current and Elizabethan English. But, the AV is not Elizabethan English! As a comparison will show, there is a great difference between AV English and the wordy, affectations Elizabethan style.

Far from our Bible being a product of that day's literary style, the English language after 1611 owes its development to the Authorized Version! "The King James Version was a landmark in the development of English prose. Its elegant yet natural style had enormous influence on English-speaking writers" (*World Book Encyclopedia*). This partially explains why the AV is ever fresh and lucid while most else from that period is quite difficult to read.

Edward F. Hills speaks on the misconception that the English of the AV is Elizabethan:

The English of the King James Version is not the English of the early 17th century. To be exact, it is not a type of English that was ever spoken anywhere. It is biblical English, which was not used on ordinary occasions even by the translators who produced the King James Version. As H. Wheeler Robinson (1940) pointed out, one need only compare the preface written by the translators with the text of their translation to feel the difference in style. And the observations of W.A. Irwin (1952) are to the same purport. The King James Version, he reminds us, owes its merit, not to 17th-century English - which was very difficult - but to its faithful translation of the original. Its style is that of the Hebrew and of the New Testament Greek. Even in their use of thee and thou the translators were not following 17th-century English usage but biblical usage, for at the time these translators were doing their work these singular forms had already been replaced by the plural you in polite conversation (*The King James Version Defended*, Des Moines: Christian Research Press, 1984, pp. 218).

In 1604 when James I authorized preparations for a new English version of the Bible, a watershed was reached not only in the history of Bible translation, but of the history of the English language itself.

X. PRINCIPLES OF BIBLE PRESERVATION

One hundred years ago John Burgon wrote: "If you and I believe that the original writings of the Scriptures were verbally inspired by God, then of necessity they must have been providentially preserved through the ages."

This is the crux of the matter; does God preserve that Word which He originally inspired? And if so, to what extent? Is it merely the concepts and basic message that is kept intact; or does preservation, as inspiration, extend to the words themselves?

That the Bible declares both the fact and extent of its preservation is made abundantly clear in the following:

- *"Know now that there shall fall unto the earth nothing of the word of the LORD"* (2 Kings 10:10).
- *"The words of the LORD are pure words: as silver tried in a furnace of earth, purified seven times. Thou shalt keep them, O LORD, thou shalt preserve them from this generation for ever"* (Psalm 12:6, 7).
- *"For the LORD is good, his mercy is everlasting; and his truth endureth to all generations"* (Psalm 100:5).
- *"For ever, O LORD, thy word is settled in heaven"* (Psalm 119:89).
- *"Thy word is very pure: therefore thy servant loveth it"* (Psalm 119:140).
- *"Concerning thy testimonies, I have known of old that thou hast founded them for ever"* (Psalm 119:152).
- *"Thy word is true from the beginning: and every one of thy righteous judgments endureth for ever"* (Psalm 119:160).
- *"Every word of God is pure"* (Proverbs 30:5).
- *"The grass withereth, the flower fadeth: but the word of our God shall stand for ever"* (Isaiah 40:8).
- *"So shall my word be that goeth forth out of my mouth: it shall not return unto me void, but it shall accomplish that which I please, and it shall prosper in the thing whereto I sent it"* (Isaiah 55:11).
- *"For verily I say unto you, Till heaven and earth pass, one jot or one tittle shall in no wise pass from the law, till all be fulfilled"* (Matthew 5:18).
- *"Heaven and earth shall pass away, but my words shall not pass away"* (Matthew 24:35).
- *"And it is easier for heaven and earth to pass, than one tittle of the law to fail"* (Luke 16:17).
- *"The scripture cannot be broken"* (John 10:35).
- *"Being born again, not of corruptible seed, but of incorruptible, by the word of God, which liveth and abideth for ever"* (1 Peter 1:23).
- *"But the word of the Lord endureth for ever"* (1 Peter 1:25).

We have a strange anomaly today; Christians claim to believe what the Bible says about its own inspiration but virtually ignore the equally direct statements concerning preservation. To say that you believe in the full inspiration of Scripture while at the same time accepting the textual theories inherent in the modern versions, is about as incongruous as taking Genesis one literally while holding to the theories of Darwin.

One: The Starting Point of Apostasy

The questioning of the Bible's preservation is the starting point of all other kinds of apostasy. Satan in Genesis 3 did not begin his attack by questioning whether there was a God, or whether God created, or whether the doctrine of the Trinity is true. Nor did it begin with the question of whether God's Word was inspired in the originals. Apostasy began when Satan asked Eve, "Yea hath God said"? "Eve, are you certain that you presently have a full recollection of what God said"? When doubt was given a bridgehead at this point, the other defenses soon fell. The same principles applies today: Has God preserved His word and kept intact His original word of inspiration or has He not? It is a fact, that the one common denominator in all the varied errors, deviations, and heresies is that their advocates will first criticize the standard received edition or translation of Scripture.

Two: Preservation Must Be Approached in an Attitude of Faith

Like all other Bible truths, the Scripture's teaching on its own preservation is to be in the first instance accepted by faith. Edward F. Hills in his book, *The King James Version Defended* calls it "the logic of faith." The facts and evidence of such preservation will then follow.

Three: Preservation is Grounded in the Eternal Counsels of God

The Bible's preservation is rooted in the eternal counsels of God. The Scriptures are as eternal as God Himself.

"For ever, O LORD, thy word is settled in heaven" (Psalm 119:89).

Four: Preservation is Brought to Pass Through the Priesthood of Believers

The Old Testament text was preserved by the Aaronic priests and the scribes who

grouped around them. *"Unto them were committed the oracles of God"* (Romans 3:2).

In the New Testament dispensation every believer is a priest under Christ. Hence, the NT text has been preserved by faithful Christians in every walk of *life*. *"Howbeit, when he, the Spirit of truth is come, he will guide you into all truth"* (John 16:13).

It was not the pronouncements of church fathers or counsels that determined the text and canon of the New Testament. Rather, the Holy Spirit guided His own into the acceptance of the true word of God. Such copies proliferated, while defective ones were ignored. The Holy Spirit continues this work today in the questions that arise over the wording in the modern versions.

Five: Preservation Extends to the Actual Words

Preservation has to do with the actual words of Scripture, not merely the general teaching or concepts. This is made clear in the list of verses just given. Advocates of the modern versions commonly say: "There is not a single doctrine missing." But what they fail to tell you is that the words which support and develop these doctrines are frequently missing. Thus, the force of the doctrine is diminished. As inspiration of the Scriptures is verbal so also preservation must be verbal.

Six: Preservation is Operative in the Spread of the Scriptures

Preservation has taken place in the diffusion of God's word, not in its being hidden or stored. Stewart Custer in seeking to somehow equate the use of Vaticanus and Sinaiticus with the doctrine of preservation said: "God has preserved His word in the sands of Egypt" (stated in a debate at the Marquette Manor Baptist Church in Chicago, 1984).

To take such a position, would mean that believers have had the wrong text for 1800 years, and it has been only with the advent of two liberal British churchmen, and the retrieval of two disused Alexandrian manuscripts that we now have the "true preserved" word of God. No! The miracle of preservation was operative while the Scriptures were being disseminated. *"The Lord gave the word: great was the company of those that published it"* (Psalm 68:1 1). *"Have they not heard? Yes verily, their sound went into all the earth, and their words unto the ends of the world"* (Romans 10: 18).

Seven: Preservation Must of Necessity Apply to Key Translations

As so few can read the original languages, God's promise to preserve His Word has no practical relevance if it does not extend to translations. The Scripture frequently affirms **"...that we are born again by the Word of God"** (James 1:18; 1 Corinthians 4:15; 1 Peter 1:23). If a translation cannot be equated with the actual Word of God, then ultimately this leads to the situation that one must know Hebrew and Greek before they can be saved, or built up in the faith (Romans 10: 17; Matthew 4:4). Further, the Bible's use of the term "preserved" demonstrates that it is an absolute and not a relative term. To speak of the Bible, or in this discussion, a translation as being "almost preserved" is a misnomer. Either it is preserved or it isn't, either it has errors or it doesn't. Either the flower fades and the grass withers or it does not.

Eight: The Meaning of the Term "Scripture"

While it may be assumed that the Bible usage of the word "Scripture" has reference to the original autographs; yet virtually each time the word is used it is the copies or even translations of the Scriptures that are in view, e.g. it is the copies of the Scriptures that the people had access to. Note the following examples:

- *"...I will shew thee that which is noted in the scripture of truth"* (Dan. 10:2 1).
- *"...Ye do err, not knowing the scriptures"* (Matt. 22:29).
- *"...This day is this scripture fulfilled in your ears"* (Luke 4:2 1).
- *"...He expounded unto them in all the scriptures..."* (Luke 24:27).
- *"...And while he opened to us the scriptures"* (Luke 24:32).
- *"...That they might understand the scriptures"* (Luke 24:45).
- *"...They believed the scripture, and the word which Jesus had said"* (Jn. 2:22).
- *"...Search the scriptures..."* (Jn. 5:39).
- *"... The scripture cannot be broken"* (Jn. 10:35).
- *"...The place of the scripture which he read..."* (Acts 8:32).
- *"...And began at the same scripture and preached..."* (Acts 8:35).
- *"...Reasoned with them out of the scriptures"* (Acts 17:2).
- *"...That from a child thou hast known the holy scriptures..."* (2 Tim. 3:15).
- *"... All scripture is given by inspiration of God..."* (2 Tim. 3:16).

The above shows clearly that the word "scriptures" refers to what the people had access to, what was at hand, what was current, what they could then actually read and hear. Therefore, the Biblical usage of the word refers primarily to copies rather than the original autographs.

The fact that these copies and possibly even translations are called "scripture" strongly implies their preservation, and that the very qualities of the inspired original have been brought over into them:

- These copies are holy (2 Tim. 3:15; Rom. 1:2).
- These copies are true (Dan. 10:21).
- These copies are not broken (Jn. 10:35).
- These copies are worthy of belief (Jn. 2:22).
- The prophecies contained in these copies have been fulfilled to the very letter and

await fulfillment (Luke 4:21).

- These copies are the very voice of God. This can be illustrated by a comparison of the following: Exodus 9:13-16 with Romans 9:17; Genesis 12:1-3 with Galatians 3:8; Genesis 21:10 with Galatians 4:30.

These verses establish the fact that there is no difference between the scriptures speaking and God speaking. And as the scriptures refer to that which is current and available, it follows that our copies are as much the voice of God as the original was.

Consider also that classic passage on inspiration:

"And that from a child thou has known the holy scriptures, which are able to make thee wise unto salvation through faith which is in Christ Jesus. All scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness.- that the man of God may be perfect, thoroughly furnished unto all good works. " (2 Tim. 3:15-17)

There are some remarkable things about this passage that are often overlooked. The words "is given by inspiration of God" are translated from the one Greek word, *"theopneustos"* (God-breathed), and "is profitable" is from *"Ophelimos."* These two words are joined by the conjunction *"kai."* Thus, all scripture (*graphe*) is said to be "God-breathed and profitable." Therefore, while the Scriptures were inspired in the past and their profitability has to do with the present, yet both facts are joined together in an identical grammatical construction. Thus, it is the work of past inspiration which makes the Scriptures profitable in the present. And conversely, the Scriptures cannot be profitable in the present if the manifold blessings of inspiration have not been preserved. **Past inspiration is inseparably linked to present profitability.**

Nine: The Bearing of John 16:13 upon the Translation and Preservation Process

Translation and Preservation Process

Translation and Preservation Process

Translation and Preservation Process

"Howbeit when he, the Spirit of truth, is come, he will guide you into all truth" (John 16:13). God has promised to guide His people into all truth. "All" here does not mean "basically," "generally," "almost," "nearly," "relatively." It must surely mean ALL! "Truth" is defined in the next chapter of John as referring to the Bible. Sanctify them through thy truth: thy word is truth (Jn. 17:17).

Through the priesthood of believers, God guided His people into all truth as to the canon of Scripture, e.g. which books were and were not inspired. He also guided them into all truth as to the text of Scripture (which were and were not the correct readings). And in order to make this relevant and practical he must also guide them into all truth concerning the translation of Scripture. Three important things can be seen in John 16:13:

1. The Guide-"the Spirit of Truth"
2. The Journey-"will guide you"
3. The Arrival-"into all truth"

The history of how our Bible came down to us after its inspiration in the original autographs is to be found under these three points. These must be considered in the history of every Bible of every language.

The Guide-

The same Holy Spirit of Truth who verbally inspired the Word in the autographs is committed also to its verbal preservation in the textual, transmissional, and translation process.

The Journey-

The statement "will guide you" indicates that a process is in view. In the history of a given Bible where God was actively guiding there will be at least three key periods:

1. The Manuscript Period
2. The Early Printed Edition Period
3. The Period of an Authoritative Standard Edition

In each of these periods God's Word will be current and available to His people.

"But the word is very nigh unto thee, in thy mouth, and in thy heart that thou mayest do it" (Deut. 30:14).

In the first two periods God's Word may not have been available from the same written source. Relatively minor variations existed in the hand copied manuscripts of the Received Text tradition. The early printed Greek texts of Erasmus, Stephanus and Beza had some variation, as did the early printed English versions. Yet, God's promise of guiding into all truth could still be counted and through the comparing of several sources He would put upon the heart of his people which of the variants was the true reading.

For example, Wycliffe's Bible was based on the Latin Vulgate in those remote and primitive areas where only a preliminary translation was available. The earnest seeker of truth can know what a true reading is, for God has promised to "guide into all truth." There is, however, the disadvantage today that many missionary Bibles are based on

the Alexandrian text.

The Arrival-

If "will guide you" refers to the process or journey; then "into all truth" must refer to the arrival at a destination. This destination refers to that point when a given language receives an authoritative standardized Bible accepted over a considerable period of time by the great mass of believers. By any criterion the publication of the King James Version in that language which is most used in international communication is the single most important event in the transmissional history of Scripture.

Certainly here we see the Biblical principle of 1 Corinthians 13:10:

"But when that which is perfect is come, then that which is in part shall be done away. "

History has shown this version in its widespread appeal to tower above the other great standard versions of Europe. Even to this day it is the measuring rod against which all others are judged.

The King James version is the grand culmination of God's promise to guide His people into all truth. Our conviction that this pinnacle was reached in 1611 is enforced by the fact that since then textual scholarship has been rationalistic, has denied the inspiration of Scripture, and has moved in precisely the opposite direction.

Ten: Lifegiving Qualities in a Translation

Inspiration in the originals will not only ensure preservation in certain key translations, but also animation. It is this quality which enables a translation to convict the sinner and bring manifold grace to the believer (Hebrews 4:12; Acts 2:27; Isaiah 55:11; Psalm 119:9,11,130; Romans 10:17). It is this which ensures that a translation will become an enduring standard among the humble people of God. The Old Latin, Syriac Peshitta, Armenian, Georgian, Gothic, Slavonic, Luther, Tyndale, Geneva and King James are examples of versions which in a sweetly natural way worked their way into the hearts of millions of God's people. High pressured promotion was not needed as was the case for Constantine's Bible, the Latin Vulgate or the New International Version.

Thus, when a translation is being prepared in accordance with the will of God, the life giving breath of God will be felt in that translation. Modern versions claim to be the "results of the most recent scholarship," but there is no life in them and they will fall flat after a few years. Ponder the fate of the once very popular Living Bible!

God's work of preservation does more than keep the Bible from error in its transmission and translation; it gives to the Bible an enduring freshness. Therefore, a translation can be as much the Sword of the Spirit as the original autographs. When God is active in the work of a translation (and is there any reason to think that He would not be?), the manifold blessings of the once delivered work of inspiration are transmitted to that translation. Our standard translation is not a valley of dry bones, it has breath! To test this fact read John 14 in the New International Version and then in the Authorized Version.

"Guiding into all truth" is not secondary inspiration. It does, however, enable a translation upon which God's favour rests to be a completely accurate vehicle of His "once given" original work of inspiration.

Eleven: A Standard Translation Should Be Accepted as the Preserved Word of God

It is only God who can make a translation or version a true Standard. Such a Standard will endure the test of time, receive universal acceptance, and result in widespread conversion. Such a Standard will spawn and encourage the publication of vast amounts of supplemental literature: commentaries, concordances, theological works, study helps of all kinds. And such a Standard will evoke the wrath of Satan. Since it's inception, the King James Version has been called "the paper pope of the Protestants!"

That the Authorized Version is such a Standard and the only Standard in the English language for nearly 400 years argues convincingly that it is God's preserved word in that language. In response to God's promises of preservation and the abundant evidence of the same, the believer may be fully confident that the AV has no blemishes and is without proven error. There are places that may need explanation, and it is right for the teacher within reasonable limits to amplify, elucidate and expound the English as well as the underlying text. But this must not be done in such away as to imply to the listener that errors exist. For example, "This word means..." is acceptable; but "A better rendering would be..." is not. Before being too concerned about the "force of the Greek or Hebrew," the reader should be certain that he has a grasp on "the force of the English!"

I say that the KJV is without "proven error" because I am not aware of errors having been proven! Given all that can be said in behalf of the King James Bible, the burden of proof must rest with the one making the charge. If he feels he has better understanding and spiritual insight at a given point than did the fifty AV translators not to mention the translators of the seven Bibles from Tyndale to the Bishops which prepared the groundwork of the AV-then he must set forth his evidence.

That this is not so easy can be seen from the following incident involving one of the AV translators:


Dr. Richard Kilby, the translator in the Old Testament group at Oxford, heard a young parson complain in an earnest sermon that a certain passage should read in a way he stated. After the sermon Dr. Kilby took the young man aside and told him that the group

had discussed at length not only his proposed reading but thirteen others; only then had they decided on the phrasing as it appeared (Gustavis S. Paine, *The Men Behind the KJV*, Baker Book House, 1959, pp. 137,8).

A great amount of unnecessary harm has been done by "young parsons" (and older ones too!) who do this. Anyone who approaches a so-called problem passage in an attitude of honour towards God's Word will find the solution equally honouring. He will find that God's promise of preservation has been vindicated.

Twelve: Will There Be Another Standard Bible?

It is not impossible that in the providence of God another universally accepted standard translation could be produced. However, given the lateness of the hour, the lack of spiritual scholarship, and the fact that our language no longer has the depth and vitality it once had, this seems most unlikely. All indications point to the KJV as the Bible God would have His people use in these last days before the Second Coming of Christ. God has preserved in the King James Version His original work of inspiration. The flower has not faded! The Sword is as sharp as in the day it was first whetted!

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The following articles by Jay Klopfenstein is from *The Christian News*, Dec. 20, 1993, p. 20 --

Zondervan Corp., once a respected Christian publishing firm, Grand Rapids, Michigan, became a public company via a big initial public stock offering some 15 years ago. This was about the same time the NIV Bible was published by an outfit in New York called the International Bible Society, which financed the project. They then gave Zondervan Corp. the exclusive rights to the publication of the NIV version of the Bible.

After the initial offering, the stock's price rose moderately but later the price fell sharply and many investors lost money. In 1985, a New Jersey investor filed a lawsuit which said he was induced to buy Zondervan stock because of false statements the company made to the Securities and Exchange Commission (SEC). In 1989 it was widely reported in the press: "Zondervan Corp. of Grand Rapids, Michigan, reached a \$3.57 million out-of-court settlement with investors who contend they lost money when irregularities were found in the religious publisher's financial records."

By 1988, Zondervan, suffering from declining sales, was in financial trouble as a result of expanding too fast in the early 1980's. In July 1985, the *Wall Street Journal* reported, "In 1978, the company introduced the New International Version of the Bible, which is the market leader in Bible sales--in the past two years several investors have bought and sold stakes in Zondervan, sparking speculation that the company had found a buyer. In May an investor group had made a \$10.50 a share offer, but the two sides couldn't reach an agreement."

Then, aggressive media magnate Rupert Murdoch bought Zondervan for \$56.7 million or \$13.50 per share. Zondervan's stock jumped \$4.25 per share on the announcement. Murdoch, an international world citizen who started in Australia, was building a media empire via his company, News Corp. The following month, the tycoon Murdoch gobbled up the nation's largest circulation magazine, *TV Guide*, also *Seventeen*, and *Good Food* magazines plus the *Daily Racing Form* on a \$3 billion cash binge which was the second largest media deal ever. The seller was Walter Annenberg, 80-year-old Jewish publishing patriarch, who privately owned Triangle Publications whose lucrative national magazine distribution business takes not only their magazines to newsstands but also many others including *Reader's Digest*."

In recent years Murdoch has built a media empire worldwide with revenues over \$10 billion (64 percent in U.S.A., 19 percent in United Kingdom and 17 percent in Australia and the Pacific Basin). Holdings include Twentieth Century Fox Film Corp., Fox Broadcasting Co., Fox Television Stations, Inc., Harper-Collins, TV Guide, and FSI (multi-page free standing inserts each week in 390 local Sunday newspapers). Also owned in the United Kingdom are The Times, The Sunday Times, Today, Sun and News of the World. These account for one-third of all national newspapers sold in the U.K. market with the latter two having the largest daily and Sunday circulations respectively in the English-speaking world. Also 50 percent owned is British Sky Broadcasting Ltd., the leading U.K. direct-to-home satellite television broadcasting service. News Corp. is also the largest newspaper publisher in Australia.

This year expansion into Asia commenced with purchase of 66 percent interest in Star Television, the Hong Kong satellite TV company that broadcasts to 38 nations, mostly in the Middle and Far East. Also purchased were Chinese newspapers. Recently News Corp. signed six cable channels that will carry News Corp's programming beginning around mid-1994, enabling the company to reach 25 percent of all U.S. households.

In October 1992, News Corp. sold \$850 million notes and bonds plus \$313 million common stock (over \$1 billion total) with \$25.5 million in underwriting fees to the offering syndicate headed by Merrill Lynch, including Allen and Co., Citicorp Securities, Donaldson, Lufkin, and J.P. Morgan Securities.

A News Corp.'s division active in the United States is Harper-Collins engaged in the educational texts markets via its Scott, Foresman School Division which publishes educational programs for school grades kindergarten through twelve, and the Harper-Collins College Division which publishes in most major disciplines in the college curriculum from the introductory level through graduate courses. The subsidiary directed at the Christian evangelical market is Zondervan Corp., holder of the valuable exclusive rights to the NIV-Bible. In the U.K., Harper-Collins' religious division publishes the Good News Bible, hymnals, and liturgical works. News Corp., American Depository Receipts (ADR's), listed on the New York Stock Exchange, symbol NWS, had a low this year of \$36 per share, a high of \$63 and is currently trading around \$52. The Co. has long-term debt of \$7 billion (about 63 percent of capital) and is ranked by Value Line as "below average" for safety....

News Corp's owner and sales promoter of the NIV Bible, is one of the major producers of modern movies, television programs, and magazines.

Occasionally some productions are clean and worthy of family viewing.. but not many! News Corp and other major studios circulate movies full of profanity. TV screens are full of disgusting trash and violence. A U.S. Senator said, "The crudeness, cursing, profanity, vice and violence we tolerate today on our TV screens will be the crudeness, cursing, profanity, vice, and violence that we will be forced to endure in our real life in the years ahead."

According to Morality in Media, "By the time the average child graduates from elementary school, he will have seen at least 8,000 murders and more than 100,000 other acts of violence on TV," and, "A typical teenager watching TV sees nearly 14,000 sexual encounters in one year."

When Rupert Murdoch bought Seventeen magazine, it was predicted it would become a perfect sister to his Elle, the hip and glossy fashion magazine published in France. Now *Seventeen* magazine is described as "flashy, racy, titillating, hip, jazzy, flirty, glamorous and sexy." It is probably the most widely read magazine by teenagers and pre-teens in the U.S.A. with a circulation of 1.9 million. If pastors and church leaders, who contribute to Murdoch and his News Corp. by promoting and selling the NIV Bible, would pick up the current December 1993 issue at their local magazine store, they would see 138 pages from cover to back of articles and ads, slick and sexually suggestive. These pages exude weird hair-do's, witchcraft-type attire and punk-rock sub-cultural sexually suggestive abnormalities.

Occasionally a pastor's church bulletin contains an insert from American Family Association, which lists the horrible immoralities on TV with advice to boycott the advertisers. On this same Sunday, the pastor sermonizes about the evils of rock culture, pornography and sodomy; then he urges his parishioners to buy the NIV Bible. What folly! How absurd!

(Jay Klopfenstein, *The Christian News*, Dec. 20, 1993, p. 20).

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Dennis W. Costella, Editor; Karel Beyer, Production Manager; Matt Costella, Copy Editor
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Our Final Authority

©FOUNDATION Magazine Editorial, November-December 1998

THE WRITTEN WORD of God is our final authority, for It is God's final revelation to man. The Bible is God's trustworthy, authoritative Book, and no more is to be added thereto. The Holy Spirit supernaturally inspired the writers of the 39 books of the Old Testament to record the very words God desired His people to possess (2 Pet. 1:21). Likewise, the prophetic promise Jesus Christ made to His disciples (soon to be the apostles and writers of the 27 books of the New Testament) restated the same divine operation of inspiration, for the Holy Spirit later also guided these men "into all truth" (In. 16:12-15). "All Scripture is given by inspiration of God" (2Tim. 3:16,17), and that inspired Scripture encompasses nothing more, nor anything less, than the 66 books of the Bible, the completed canon of Scripture, 2 Peter 3:2 tells us that if we want to know God's Word, then we are to look nowhere other than to the "words which were spoken before by the holy prophets [O.T. Scripture], and of the commandments of us the apostles of the Lord and Saviour [N.T. Scripture]." God's Word provides us with all we need to be built up in the faith and to do God's will and work—God gave no additional revelation once the Bible was completed. The inspired writings of the apostles, circulated among the churches and later canonized, were perfect and complete (Lk. 1:1-4; 1 Cor. 14:37; Eph. 3:1-7, 1 Thess. 2:13; Rev. 22:18, 19). The internal evidence of the Word of God states without equivocation that believers today have a final authority—God's Written Word.

Since the completion of the canon of Scripture, no additional divine revelation has come through any "latter day prophets," charismatic dreamers, cult authorities or the tradition/Magisterium of the Roman Catholic Church, as Pope John Paul II has just recently reinforced in his latest encyclical. With the passing of the original disciples of the Lord Jesus Christ (the apostles who penned the 27 books of the New Testament), the partial revelation ceased and "that which is perfect"—the Written Word of the Living God—was come. "That which is in part" was done away (1 Cor. 13:8-12). With the passing of the apostles and the subsequent completion of the canon, no more revelation came from God.

It is essential, therefore, that we earnestly contend for the faith "once delivered" (past tense) and against any attempt to claim an authority for faith and practice other than God's Word, the 66 books of the Bible. Remember Timothy's household did not have the "original autographs," but the copies they had were designated by God as "the holy scriptures" (2Tim. 3:14,15). Likewise, Paul commended the Ephesian elders to the "word of his grace, which is able to build you up..." (Acts 20:27,32). We can have confidence today that we have a Bible that is the holy Word of God in the Authorized (King James) Version.

A problem developed, however, with the 20th century's proliferation of new Bible versions. It became necessary to study the history of the English Bible and the Greek text which had been used down through the centuries and compare that text with the claims of the "higher critics" who championed the minority text upon which the new versions are based. After careful study of the subject, the FEA concluded that the *Textus Receptus*, the underlying text upon which the

Authorized King James Version is based, is the providentially preserved Greek text. The *Textus Receptus* was derived from the majority family of manuscripts used in the Greek-speaking church down through the centuries. This text was the divinely preserved text—an accurate rendition of the very originals (miraculously inspired by the Holy Spirit) written by the apostles, and, in the Hebrew tongue, by the Old Testament prophets. The Masoretic text of the Old Testament and the *Textus Receptus* of the New Testament are, in reality, the divinely preserved texts of the divinely inspired original writings.

But now, another problem has arisen within the last few decades. An element of those who were strong defenders of the inerrancy and veracity of the Authorized Version, used and blessed by God in the English-speaking world for well over 300 years, began to advance the idea that the King James translators were themselves inspired by the Holy Spirit in producing their translation. As a result of this proposal, the English King James translation was claimed to be miraculously inspired just as the original autographs themselves. This false teaching even assumed the newly ascribed authority to correct the underlying Greek text from which it was translated. What we have by this proposed phenomenon is what is known as "double inspiration"—the original writings of the prophets and the apostles consist of the first "inspiration," and the second work of "inspiration" occurred when the King James translators produced the English Authorized Version in 1611. Certainly the King James translators were the best scholars ever assembled to produce a translation that we can hold up today as our authoritative, inerrant, trustworthy translation; but were those esteemed translators "inspired" in the biblical sense? Absolutely not!

We cannot accept this conjecture, for the concept of "double inspiration" completely denies what the Bible Itself teaches about Its own initial inspiration by the miraculous operation of the Holy Spirit and Its promised preservation through each successive generation. No, the English-speaking world is not the sole proprietor of the Word of God. Other nations and languages can also boast an accurate, trustworthy translation of the Word of God from the Greek *Textus Receptus* and the Hebrew Masoretic text.

It has come to our attention that we have been misrepresented by both those who disagree with our position as well as by those who claim to agree with us that the authorized King James Version is the only translation we should use today. It is the conviction of the FEA that the Authorized Version should be the standard and final authority for the English speaking world for two reasons: First, because it is based on the *Textus Receptus*, and second, because it is an accurate, literal (formal, word-for-word) translation of the aforementioned Greek and Hebrew texts (that is, the translation of the text is literal, as much as is possible of any translation from one language to another). Many individuals have, for whatever reason, linked us with those who hold to the "double inspiration" theory, of which Dr. Peter Ruckman is its key proponent. The FEA must continue to stand where we have stood through our 70-year ministry. For example, the following editorial comment written by Pastor M. H. Reynolds, Jr., at the conclusion of Pastor Jack Moorman's article on Divine Preservation which appeared in the March/April 1994 issue of *Foundation* magazine, reveals that we have never accepted the idea that "only the King James Version is inspired":


We are sometimes accused of believing in "double inspiration" or "continuing revelation," i.e., that the King James translators were divinely inspired in the same way as were the original human writers of the books of the Bible. Not so! The use of these terms amounts to a dishonest misrepresentation of what we believe. The miracle of inspiration applies only to the initial giving of the Word of God to the writers of the autographs (all of which are no longer in existence). But we also believe that the Bible Itself teaches and the history of manuscript evidence supports the contention that the miracle of initial inspiration extends to the divinely superintended preservation of a pure text to this day. We have, therefore, an inspired Bible today in the sense that it is the accurate translation of the text once and finally inspired by God and recorded in the "original autographs," the majority text used down through the centuries in the Greek church. Be wary of any opponent of the KJV who contrives impressive sounding buzz words to misrepresent what the defenders of the Authorized Version actually believe.

From the FEA publication *Modern Bibles—the Dark Secret* by Pastor Moorman, wonderfully used of God to defend the Authorized KJV and to debunk the credibility of the other versions, the concluding paragraph reads:

It is not impossible that in the providence of God another universally accepted standard translation could be produced. However, given the lateness of the hour, the lack of spiritual scholarship, and the fact that our language no longer has the depth and vitality it once had, this seems most unlikely. All indications point to the KJV as the Bible God would have His people use in these last days before the Second Coming of Christ. God has preserved in the King James Version His original work of inspiration. The flower has not faded! The Sword is as sharp as in the day it was first whetted!

The Old Testament Scriptures were to accomplish one central purpose—to glorify the Lord Jesus Christ (Luke 24:25-27). The same is true of the New Testament as well (John 16:14). Those who undermine the authority and accuracy of the Authorized Version only cause God's people to lack a confidence in His Message and the impeccability of Christ and His finished Work. This certainly does not advance the purpose of God—to glorify His dear Son and to cause His children to have absolute confidence in His Revelation to mankind. Praise God, He has given to us His Word, and we have before us in the English language the Authorized King James Bible, a literal, faithful translation of the very words God breathed in His Revelation to man.

D.W. Costella

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Dennis W. Costella, Editor; Karel Beyer, Production Manager; Matt Costella, Copy Editor
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Psalm 12:6-7 and Bible Preservation

by Jack Moorman

©FOUNDATION Magazine, March-April 1994

It is a blessing for the believer to read that God has not only inspired the Holy Scriptures but also preserved them. A good number of passages declare this truth. Questions, however, have been raised as to whether we should include Psalm 12:7 among them. The entire Psalm needs to be read:

Psalm 12

To the chief Musician upon Sheminith, A Psalm of David.

¹ *Help, LORD; for the godly man ceaseth; for the faithful fail from among the children of men.*

² *They speak vanity every one with his neighbour: with flattering lips and with a double heart do they speak.*

³ *The LORD shall cut off all flattering lips, and the tongue that speaketh proud things:*

⁴ *Who have said, With our tongue will we prevail; our lips are our own: who is lord over us?*

⁵ *For the oppression of the poor, for the sighing of the needy, now will I arise, saith the LORD; I will set him in safety from him that puffeth at him.*

⁶ *The words of the LORD are pure words: as silver tried in a furnace of earth, purified seven times.*

⁷ *Thou shalt keep them, O LORD, thou shalt preserve them from this generation for ever.*

⁸ *The wicked walk on every side, when the vilest men are exalted.*

Does verse 7 refer back to the "**words of the Lord**" in verse 6 or the "**poor**" and "**godly**" of verses 1 and 5? I have asked people in our church to give their impression after reading the Psalm through several times, and have received response on both sides. Clearly, there is some honest disagreement here.

Recently Doug Kutilek wrote a paper entitled '*Why Psalm 12:6,7 is not a Promise of the Infallible Preservation of Scripture.*' Apart from one or two overstatements, viz., that Psalm 12:6,7 is our chief proof text, the paper is well researched and sets out a convincing case. After presenting two arguments from grammar, one from context and one from the witness of commentators, he says **it can only be concluded that Psalm 12:6,7 has nothing at all to do with the preservation of God's Word**. This too is an over-statement, for verse 6 plainly refers to key aspects of preservation. And, regarding verse 7, the question is not so open and shut as he presents.

PRESERVED AND KEPT FOREVER

It is argued that the actual words, **preserved** and **kept** are used in the Bible of people rather than the words of Scripture. This is true, but virtually identical terms are employed to describe God preserving His Word. Coupled with **forever** they present the same thought as Psalm 12:7.

Ps 100:5 For the LORD is good; his mercy is everlasting; and his truth endureth to all generations.

Ps 119:89 For ever, O LORD, thy word is settled in heaven.

Ps 119:152 Concerning thy testimonies, I have known of old that thou hast founded them for ever.

Ps 119:160 Thy word is true from the beginning; and every one of thy righteous judgments endureth for ever.

Isa 40:8 The grass withereth, the flower fadeth: but the word of our God shall stand for ever.

1Pe 1:23 Being born again, not of corruptible seed, but of incorruptible, by the word of God, which liveth and abideth for ever.

1Pe 1:25 But the word of the Lord endureth for ever. And this is the word which by the gospel is preached unto you.

WHOSE WORDS WILL ENDURE?

The emphasis of Psalm 12 is word., rather than people per se. It is the words of God which will prevail rather than the flattering lips of men.

they **speak** vanity

with flattering **lips**

with a double heart do they **speak**

the Lord shall cut off all flattering **lips**

and the **tongue**

that **speaketh** proud things

who have **said**

with our **tongue** will we prevail

our **lips** are our own

the **words** of the Lord

are pure **words**

To the oppression and nine-fold mention of the words of men (verses 1-4), God interposes with a promise of deliverance (verse 5), to which the Psalmist gives a glorious declaration about the words of the Lord (verse 6). This declaration, now introduced, needs it seems, to be rounded off and the parallelism completed.

Man's words:

flattering, double, proud --
though they boast that they will prevail (verse 4)
yet they will be **cut off** (verse 3)

God's words: pure --

thou shalt **keep** them, O Lord
thou shalt **preserve** them
from this generation **for ever** (verse 7)

THE ANTECEDENT QUESTION

Words (verse 6) is the nearest likely antecedent to **them** (verse 7). In sentence structure we naturally expect the antecedent to the pronoun **them** to be close at hand. If it is at a distance we do not expect another likely antecedent to intervene. A survey of the **thems** in the first twenty-five Psalms gives a clear demonstration of this principle.

A problem arises: Hebrew, like other languages, has grammatical gender, and here the pronoun **them** is masculine, while **words** is feminine. The more distant yet possible antecedents of verse five or verse one are masculine.

While we may assume that gender agreement will occur between a pronoun and its antecedent, the following authorities acknowledge that frequently this is not the case.

The standard Gesenius-Kautzsch-Cowley grammar says:

...masculine suffixes (especially in the plural) are not infrequently used to refer to feminine substantives, (#135-0).

Also, the recent Hebrew grammar by Waltke and O'Connor:

The masculine pronoun is often used for a feminine antecedent.
(*Introduction to Biblical Hebrew Syntax*. Winona Lake,
Indiana: Eisenbrauns Publ., 1990, #16.4b).

In commenting on the passage itself, Rabbi Samson Hirsch writes:

Thou O Lord wilt constantly keep them, Thy promises...The word [them] has
a masculine ending in order to stress the constancy and immutability of
these assurances. (*Psalms*. New York: Feldheim Publ., 1960, p.85).

"THE MAIN HEBREW TRADITION"

It is argued that most commentators refer verse seven to the **poor** and **needy** rather
than the **words**. Having taken the time visit four libraries here in London, I can say that it
is also true that very few have devoted any attention at all to the passage (a point which
Kutilek makes). Most seem merely to have followed the other without giving any
reasons. Two or three mention the gender question, but there is little else.

Kutilek lists a number of earlier commentators who take the **words** position, but does
not give enough notice to the fact that it is among **recent** major publications that a
reappraisal seems evident. Scholarly works (sometimes liberal) acknowledge at least
in part that it is the words that are being kept.

...it may refer to the promises (verse 6), i.e. 'keep them'. (Derek Kidner,
Tyndale OT Commentaries, 1973).

...or the object ('them') may refer to the promises... (A.A. Anderson, *New
Century Bible*; 1972).

This sincerity and integrity of the words of God is demonstrated by the fact
that Yahweh "keeps" (cf. Jer. 1:12) his word. (H.J. Kraus, *Psalms*.
Minneapolis: Augsburg Publ., 1988).

J. H. Eaton makes a remarkable assertion about the words interpretation.

...but we may rather follow the main Hebrew tradition: "Thou O Lord shalt
keep them (i.e. watch over the words to fulfill them, Jer. 1:12)..." (*Torch
Bible Commentaries*, 1967).

This is in line with our quotation above from Rabbi Hirsch. It was the position of Aben
Ezra (died 1167), who was considered the foremost of the early rabbinical
commentators. J.H. Eaton would have known that while some rabbinical opinion (as
Rashi) disagreed with Ezra, yet he felt secure in saying that **this was the main
Hebrew tradition!**

CONCLUSION

The words of God will endure in contrast to flattering lips which will be cut off.

There are credible reasons for believing that this is the natural and correct
understanding of the passage.

[Ed. Comment: Those who hold to the "King James only" position, as we do, are
sometimes accused of believing in "double inspiration" or "continuing revelation," i.e.,
that the King James translators were divinely inspired in the same way as were the
original human writers of the books of the Bible. Not so! The use of these terms
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We have, therefore, an inspired Bible today in the sense that it is the accurate
translation of the text once and finally inspired by God and recorded in the "original
autographs," the Majority Text used down through the centuries in the Greek church. In
the English language, the only Bible translated from this compiled Hebrew Masoretic
Text and Greek Textus Receptus is the KJV. Be wary of any opponent of the KJV who
contrives impressive sounding buzz words to misrepresent what the defenders of the
Authorized Version actually believe. That is deceptive and reveals a weakness in the
untenable position held by those who claim that the new versions are also the Word of
God even though they disagree with the KJV in thousands of places.]

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THE AUTHENTICITY OF 1 JOHN 5:7

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The following is excerpted from *A Critique of D.A. Carson's The King James Version Debate* by Thomas Strouse, 1980, Emmanuel Baptist Theological Seminary, 296 New Britain Ave., Newington, CT 06111, 860-666-1055 --

The specific passage that Carson attempts to repudiate is the Johannine Comma (1 John 5:7,8). He lists some "hand-me-down" arguments against the inclusion of the passage in question. For instance, he states that "it is found in precisely four Greek manuscripts" (p. 60). Does he really have the final count of the MS evidence for the Johannine Comma? To answer this question and other related questions to the authenticity of the Johannine Comma, several considerations need to be advanced.

The first consideration is **THE THEOLOGICAL ARGUMENT**. The strength of forgery or interpolation is similarity and not uniqueness. The Trinitarian formula, Father, Word, and Holy Spirit" is unique not only for John but for all NT writers. The usual formula, "Father, Son, and Holy Spirit" would have been assuredly used by a forger. [Incidentally, this argument is an antidote for rationalists who repudiate the authenticity of the Petrine authorship of 2 Peter. Peter uses a unique spelling for his name (Sumeon), which is also the first word of the Epistle, to demonstrate his mark of authorship. What forger would pass three dollar bills? Only the authority, the government, would attempt such a unique action.]

The second consideration is **THE GRAMMATICAL ARGUMENT**. The omission of the Johannine Comma leaves much to be desired grammatically. The words "Spirit," "water" and "blood" are all neuters, yet they are treated as masculine in verse 8. This is strange if the Johannine Comma is omitted, but it can be accounted for if it is retained; the masculine nouns "Father" and "word" in verse 7 regulate the gender in the succeeding verse due to the power of attraction principle. The argument that the "Spirit" is personalized and therefore masculine is offset by verse 6 which is definitely referring to the personal Holy Spirit yet using the neuter gender. [L.H. Marshall is a current voice for this weak argument: "It is striking that although Spirit, water, and blood are all neuter nouns in Greek, they are introduced by a clause expressed in the masculine plural ... Here in I John he clearly regards the Spirit as personal, and this leads to the personification of the water and the blood." *The Epistles of John* (Grand Rapids: Wm. B. Eerdmans Publ. Co., 1978), p. 237n.] Moreover, the words "that one" (to hen) in verse 8 have no antecedent if verse 7 is omitted, [Marshall calls this construction "unparalleled," p. 237] whereas if verse 7 is retained, then the antecedent is "these three are one" (to hen).

The third consideration is **THE MANUSCRIPT ARGUMENT**. Carson states that there are only four MSS that contain this reading. He is wrong about the facts. The current UBSNT lists six MSS (61, 88mg, 429mg, 629, 636mg, and 918) containing the "Comma." Moreover, D.A. Waite cites evidence of some twenty MSS containing it (those confirmed are 61, 88mg, 629, 634mg, 636mg, omega 110, 429mg, 221, and 2318) along with two lectionaries (60, 173) and four fathers (Tertullian, Cyprian, Augustine, and Jerome). ["I John 5.7," *The Dean Burgon News* 5 (1979); 1.]

This evidence is ample to argue for the retention of the Johannine Comma. Incidentally, some verses in the UBSNT have been retained on far less evidence than this. The whole issue at hand concerning the "Comma" is this: did the orthodox interpolate the verse in the text, or did the heretics expunge the verse from the text? Acknowledging the evidence, the most Christ-honoring approach is the latter (Thomas Strouse, *A Critique of D.A. Carson's The King James Version Debate*, 1980).

AN ADDITIONAL ARGUMENT FROM THE CIRCUMSTANCES OF THOSE TIMES

The following is excerpted from Robert Lewis Dabney, "The Doctrinal Various Readings of the New Testament Greek," *Discussions: Evangelical and Theological*, Vol. 1, 1891, p. 350-390 (Edinburgh: Banner of Truth Trust, 1891, reprinted 1967). This first appeared in the Southern Presbyterian Review, April 1871:

"We must also consider the time and circumstances in which the passage was written. John tells his spiritual children that his object is to warn them against seducers (2.26), whose heresy was a denial of the proper Sonship and incarnation (4.2) of Jesus Christ. We know that these heretics were Corinthians and Nicolaitanes. Irenaeus and other early writers tell us that they all vitiated the doctrine of the Trinity. Cerinthus taught that Jesus was not miraculously born of a virgin, and that the Word, Christ, was not truly and eternally divine, but a sort of angelic 'Aion' associated with the natural man Jesus up to his crucifixion. The Nicolaitanes denied that the 'Aion' Christ had a real body, and ascribed to him only a phantasmal body and blood. It is against these errors that John is fortifying his "children" and this is the very point of the disputed 7th verse. If it stands, then the whole passage is framed to exclude both heresies. In verse 7 he refutes the Corinthian by declaring the unity of Father, Word and Spirit, and with the strictest accuracy employing the neuter HEN EISIN to fix the point which Cerinthus denied—the unity of the Three Persons in One common substance. He then refutes the Nicolaitanes by declaring the proper humanity of Jesus, and the actual shedding, and application by the Spirit, of that water and blood of which he testifies as on eyewitness in the Gospel.

"John thus warns his spiritual 'children' against 'seducers' who taught error regarding the true divine Sonship of the Lord Jesus Christ and regarding His incarnation and true humanity, and when we further see John precisely expose these errors in verses 7 and 8 of Chapter 5, we are constrained to acknowledge that there is a coherency in the whole passage which presents strong internal evidence for the genuineness of the 'Received Text.'"

See also --

["Defending 1 John 5:7"](#)

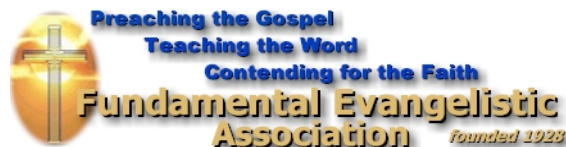
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[Resources included below are available for your use in reaching lost souls with the one pure, true and precious Gospel of the Lord Jesus Christ. Also included are tracts and pamphlets for encouraging and edifying believers as well as sounding a faithful warning regarding false teaching and movements in these deceptive last days. All scriptural references and quotes are based on the King James Version. Because the F.E.A. provides these materials at or below cost, it is far more economical to order the actual printed resources rather than making multiple copies from the files you print or download. The materials provided are usually copyrighted and are so indicated; however, you have permission to make copies for your personal use provided proper reference to the author is maintained and the content is not changed. You have permission to link to these materials; however we ask that you **do not post these materials on your website or BBS**. This insures that changes and any corrections are incorporated. We encourage you to reach out to all who haven't heard the Gospel, that precious lost souls will be saved for Christ and for His glory!]

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Tracts and Literature

To Help You Reach the Lost, Grow In Christ, and Sound a Faithful Warning

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The New American Standard Version

Can It Be Trusted? Should It Be Used By Bible Believers?

[Marion H. Reynolds, Jr.](#)

April 19, 1919 - Sept. 3, 1997

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IN A PREVIOUS leaflet, *Modern Bible Versions Are Dangerous-Watch Out For Them*, we expressed our concern over the subtle ways in which Satan is attempting to pollute the Word of God and destroy confidence in the infallibility, inerrancy and verbal inspiration of the Scriptures through a multiplicity of new Bible versions, translations, revisions and paraphrases, each claiming to be the most accurate, up-to-date, reliable and readable. In this previous leaflet, we dealt briefly with some of the best known modern versions: the American Standard Version (ASV), the Revised Standard Version (RSV), the New American Standard Version (NASV), the New International Version (NIV), the New King James Version (NKJV), the New Revised Standard Version (NRSV), the Good News for Modern Man (GNB) and the Living Bible (LB). We explained why we reject all of these versions and use only the King James Version (KJV). In this leaflet we will look specifically at the New American Standard Version (NASV) since it is the one most often endorsed and used by many fundamentalists and evangelicals-even those who have repudiated the other versions mentioned above.

Based on personal contacts and observations, it is our conclusion that most people (including many pastors) have accepted the NASV on the basis of its claims to be more accurate and up-to-date - or, they have accepted it on the recommendation of respected Christian leaders. Strangely enough, many of those who strongly oppose the Revised Standard Version favor the NASV, apparently unaware of how slavishly the NASV conforms to the RSV in many of the significant textual changes. As we have presented the material contained in this leaflet to various individuals and groups, specifically pointing out what the NASV has left out, changed or questioned, the overwhelming reaction has been first, one of amazement and second, one of deep concern. How could so many good Christian leaders be taken in by a translation which leaves out so much? The purpose of this leaflet is to encourage believers to take a careful look at the NASV to see just what has been left out, what has been changed and what has been called into question by either the text or the marginal references.

Let it be clear that the writer makes no claim to Greek or Hebrew scholarship. For this reason, we realize that some may reject our conclusions. Yet, we cannot believe that God would leave His Word at the mercy of "scholars" and make it impossible for the ordinary believer to be sure that he has a complete and accurate Bible. We have read what many of the scholars have to say and have

found that they do not even agree among themselves. Most present-day "evangelical scholars" admit that the King James Version is basically a good translation. But many of them contend that the NASV is better and more accurate. WE REJECT THAT CONCLUSION! One does not have to be a scholar to know that if you believe in the verbal inspiration and inerrancy of the Scriptures, you cannot have two "Bibles" (differing in so many places) and still call both of them the Word of God! We contend that a choice can be made (and should be made) on the basis of a careful comparison of the KJV and NASV texts. Both cannot be reliable and right.

Before citing specific instances of important changes and differences between the KJV and NASV, it should be noted that many of these differences result from the fact that the translators and revisers worked from two different Greek texts. The KJV translators worked from the Greek text commonly referred to as the *Textus Receptus* (TR). This text, also known as the Received Text, was so named because over 95% of all the manuscripts containing portions or references to the New Testament Greek Text are in basic agreement with the *Textus Receptus*. On the other hand, the scholars who produced the NASV tell us that they worked basically from the 23rd edition of the *Nestle Greek Text*-a text very similar to the corrupted Westcott-Hort text. The *Textus Receptus* and the Westcott-Hort text differ in over 5,000 instances, resulting eventually in over 36,000 differences in the various English versions. While it is true that God has so wonderfully protected His Word that no major doctrine of Scripture has been completely obliterated, the translations based on the Westcott-Hort or Nestle Greek Texts reveal both subtle and frontal attacks on the deity of our Lord Jesus Christ and other basic Scriptural doctrines.

In our study of the NASV, we were amazed to find how many verses, portions of verses and words (which are in the KJV) are completely missing from the NASV. At times, omissions will be indicated by a marginal reference. In other instances, no explanation is given at all. Many verses or portions of verses which DO appear in the NASV as well as the KJV have their validity questioned. This is usually accomplished through the use of brackets or marginal references which explain that many or most ancient manuscripts omit the bracketed portion. In this connection, it is important to give the verbatim explanation of these marginal references as given by the translators of the NASV. The translators say:

"In addition to the more literal renderings, the marginal notations have been made to include alternate translations, readings of variant manuscripts and explanatory equivalents of the text. Only such notations have been used as have been felt justified in assisting the reader's comprehension of the terms used by the original author."

We ask the question: "How can anyone be HELPED in their understanding of the Word of God when so many questions are raised about what should or should not be a part of the words of the text?" It is our judgment that the NASV marginal readings generally produce confusion, not confidence; they promote doubt, not faith! In themselves, the marginal references provide an additional reason to reject the NASV.

In presenting specific instances of serious differences between the King James Version and the New American Standard Version, the following abbreviations will be used: King James Version (KJV); New American Standard Version (NASV); marginal reference (MR); manuscripts (MSS). Note the following verses, portions of verses or words which are in the KJV but are missing or questioned in the NASV:

Matthew 18:11-This verse, "*For the Son of Man is come to save that which was lost*" is in the NASV, but it is in brackets with a MR which says, "Most ancient MSS omit."

Matthew 27:35-NASV omits a major portion as follows: "*That it might be fulfilled which was spoken of the prophet, 'They parted my garments among them and upon my vesture did they cast lots'*" There is NO marginal reference or explanation FOR THIS OMISSION.

Mark 1:1-The important words, "*The Son of God*" are in the NASV, but a MR says, "Many MSS omit."

Mark 15:28-The entire verse is missing in the NASV but in its place are the words (SEE MARGINAL NOTE). The MR says, "Later MSS add vs. 28." Interestingly, the liberal RSV text also omits this verse but its footnote says, "Many ancient authorities insert."

Luke 4:4-NASV omits the last part of this verse, "*But by every Word of God*" without ANY explanation whatever.

Luke 4:8-NASV omits the words, "*Get thee behind me, Satan*" without ANY explanation whatever.

Luke 4:18-NASV omits the words, "*To heal the broken hearted*" without ANY explanation whatever.

Luke 22:43-44 These two verses are in the NASV but a MR says, "Some ancient MSS omit."

Luke 23:42-NASV omits the word, "*Lord,*" an important omission, without explanation.

Luke 24:6-The first part of this verse, "*He is not here but he is risen*" is in the NASV but a MR says, "Some ancient MSS omit." It is interesting that the liberal RSV omits this portion of the verse but a footnote says, "Some ancient authorities add."

Luke 24:12-NASV has this verse in brackets with a MR saying, "Some ancient MSS omit."

Luke 24:36-NASV omits a portion of this verse: "*And he says to them, 'Peace be to you'*" but a MR says, "Some ancient MSS insert."

Luke 24:40-This verse is COMPLETELY MISSING in the NASV text-the words (SEE

MARGINAL NOTE) appear in place of this verse. The MR says, "Some MSS add vs. 40."

Luke 24:51-NASV omits a portion of this verse *"and was carried up into heaven"* but a MR says, "Some MSS add." A corresponding footnote in the liberal RSV says, "Many ancient authorities add."

Luke 24:52-NASV omits the words *"and worshipped Him"* and the MR says, "Some MSS insert." The liberal RSV footnote says, "Many ancient authorities add."

John 1:27-The words *"is preferred before me"* are MISSING in the NASV with NO EXPLANATION why they were deleted.

John 6:47-The words *"on me"* are COMPLETELY MISSING in the NASV with NO EXPLANATION.

Acts 8:37-NASV omits the entire verse and uses the now familiar (SEE MARGINAL NOTE) which says, "Later MSS insert." Those who teach the heresy of baptismal regeneration welcome this omission.

Acts 9:6-The words *"Lord, what wilt thou have me to do?"* are COMPLETELY MISSING WITHOUT EXPLANATION.

Romans 16:24-NASV OMITTS THE ENTIRE VERSE. In its place is (SEE MARGINAL NOTE) which says, "Some ancient MSS add vs. 24)."

Ephesians 3:9-KJV reads, *"Who created all things BY JESUS CHRIST."* NASV omits *"BY JESUS CHRIST"* with ABSOLUTELY NO EXPLANATION OR MARGINAL NOTE.

1 John 4:3-The KJV properly reads, *"And every spirit that confesseth not that Jesus Christ is come in the flesh is not of God"* But the NASV reads, "And every spirit that does not confess Jesus is not from God." There is no manuscript authority cited nor any explanation given for this important change in the text-a change which even the liberal Revised Standard Version does not make.

Revelation 1:11-NASV omits the words *"I am Alpha and Omega, the first and the last"* WITH ABSOLUTELY NO EXPLANATION.

Many other specific examples could be given if space permitted. There are several very helpful publications available that provide a summary of textual differences and that also deal with the subject of Bible versions in more depth than we are able to in this leaflet. One such publication is *Evaluating Versions of the New Testament* by Everett W. Fowler, published by Maranatha Baptist Press; this booklet documents hundreds of changes and omissions.

There are also some very subtle and less obvious changes which have been made in the NASV text. Note the following:

Luke 24:47-The words in the KJV read *"repentance AND forgiveness of sins"* but the NASV reads "repentance FOR forgiveness of sins." The NASV marginal reading says, "Some MSS read 'AND forgiveness'," so they deliberately chose a rendering which raises the question of salvation by faith vs. salvation by works- an amazing decision by supposedly fundamental or evangelical scholars.

John 9:35-NASV substitutes "Son of Man" for *"Son of God"* with ABSOLUTELY NO EXPLANATION.

1 Timothy 3:16-the NASV text replaces the word *"God"* with "He" although the MR says "Some MSS read 'God'." This is a key verse concerning the Deity of our Lord Jesus Christ. Yet, the NASV scholars preferred a rendering which blunts this precious truth.

2 Timothy 3:16-Here is a subtle change suggested by the marginal note rather than the text itself. This key verse concerning the complete inspiration of the Scriptures properly reads in the NASV text, *"All scripture is inspired by God. . ."* but the MR says, "Or, possibly, 'Every scripture inspired of God is profitable....'" No citation of manuscript authority is given-but this suggested possible change does make it conform to the liberal Revised Standard Version.

Now you see it-now you don't! Maybe it's in- maybe it's out! A sleight of hand performance has been perpetrated upon unsuspecting believers by the NASV. Is this any way to handle the precious, infallible, inerrant Word of God? Of course it is true that some words and expressions in the KJV are no longer in common usage or have changed somewhat in meaning. But this is no excuse for trying to replace the KJV with a version like the NASV which updates some words and expressions but leaves out or questions the validity of many words, portions of verses, entire verses and even extensive portions as in Mark 16:9-20 and John 7:53-8:11.

It should be clear that no version of the Bible could ever be produced in which every word would be readily understood by everyone. But that is where cross-references, footnotes, etc., become helpful. They explain without changing the words of the text itself. God has used expository preaching and teaching and the use of Bible commentaries and concordances to instruct and build up the believers. But the purity of the text itself MUST BE PRESERVED! Let the commentaries be clearly labeled as such-they are the works of men and are subject to error. BUT LET THE BIBLE STAND SUPREME AS THE UNCHANGING WORD OF THE LIVING GOD-without the tampering minds and fingers of man.

In closing, we cite one further instance of an important change in the NASV-a change which bears directly on our responsibility as believers to separate from false teachers and doctrines:

1 Timothy 6:5-Referring to *"men of corrupt minds and destitute of the truth,"* the KJV properly

concludes this verse with the clear command of God: "*FROM SUCH WITHDRAW THYSELF.*" The NASV omits COMPLETELY these four important words (in this case again following the liberal RSV text) with absolutely NO EXPLANATION OR INDICATION THAT ANYTHING IS MISSING FROM THE TEXT.

The issue of Bible translations is not a minor issue as some seem to feel. If we do not have a sure foundation, we really have no foundation at all. Both reason and consistency demand that if one holds the NASV to be the most accurate version, then it should replace the KJV. However, many pastors, schools and religious organizations say that they will continue to use only the King James Version from the pulpit, platform and for study and memorization, yet at the same time they promote and defend the NASV which differs so greatly from the KJV and conforms so closely to other modern versions which they have repudiated.

We believe a choice can be made-AND SHOULD BE MADE! We believe the choice should be to use and recommend ONLY the King James Version of the Bible.

Several excellent books have been written on this important subject which are helpful to those who want more complete and thorough information. We have written this leaflet with the hope and prayer that it will inform God's people of the very subtle attack which is being made upon the very foundation of the Christian faith-the Bible! We urge God's people to make their own study of this matter.

-M.H. Reynolds, Editor, **FOUNDATION MAGAZINE**

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by Terry Watkins

counterfeit \ˈkaunt-er-fīt/: to imitate or copy closely especially with intent to deceive.

**The greatest method of deception is to counterfeit.
And the master of counterfeit and deception is Satan.**

The Bible in 2 Corinthians 11:14-15 warns of Satan's counterfeit: *"And no marvel; for Satan himself is transformed into an angel of light. Therefore it is no great thing if his ministers also be transformed as the ministers of righteousness; . . ."* Isaiah 14: 14 tells of Satan's ultimate counterfeit: *"... I will BE LIKE the most High."*

And among his greatest counterfeit's is the New King James Bible (NKJV). Christians that would never touch a New International Version (NIV), New American Standard (NASV), Revised Standard (RSV), the New Revised Standard (NRSV) or other *per*-versions are being "seduced" by the subtil NKJV.

And though the New King James does indeed bear a "likeness" to the 1611 King James Bible, as you'll soon see, there's something else coiled (see Genesis 3:1) *"undemeath the cover"* of the NKJV.

WHAT ABOUT THAT MYSTERIOUS MARK?

Symbols are used throughout the occult. Harpers' Encyclopedia of Mystical & Paranormal Experience (p.594) says, **"Symbols are important to all esoteric teachings, for they contain secret wisdom accessible only to the initiated."**

Many people have asked about the mysterious symbol on the NKJV.



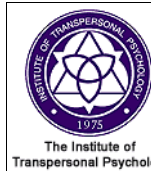
Thomas Nelson Publishers (publishers of the NKJV) claim, on the inside-cover, the symbol, "... is an ancient symbol for the Trinity." But Acts 17:29, clearly FORBIDS such symbology: "... we ought NOT to think that the Godhead is like unto gold, or silver, or stone, GRAVEN BY ART and man's device."

And why does The Aquarian Conspiracy, a key New Age "handbook", bear a similar symbol? New Agers freely admit it represents three inter-woven "6"s or "666".

Constance Cumbey, author of The Hidden Dangers of the Rainbow and a notable authority on the New Age Movement, said, *"On the cover of the Aquarian Conspiracy is a Mobius, it is really used by them as triple six (666). The emblem on the cover of the New King James Bible is said to be an ancient symbol of the Trinity. The old symbol had gnostic origins. It was more gnostic than Christian. I was rather alarmed when I noticed the emblem..."* (The New Age Movement, Southwest Radio Church, 1982 p.11)



The three esoteric "6"s separated.
Plainly displaying the interlocked "666".



The Triquetra is used as the centerpiece for the logo for The Institute of Transpersonal Psychology (ITP). The ITP is a new age school following the Jungian Psychology [occultist Carl Jung]. One of their stated goals is "... to reach the recognition of divinity within" (www.itp.edu/about/tp.html) (see Genesis 3:5, "...ye shall be as gods...")

The same symbol (with a circle) is displayed by the rock group Led Zeppelin. Members of Led Zeppelin are deeply involved in satanism and the occult. Guitarist Jimmy Page, so consumed with satanism, actually purchased satanist Aleister Crowley's mansion. Most believe the symbol is from the teachings of Aleister Crowley and represents 666.



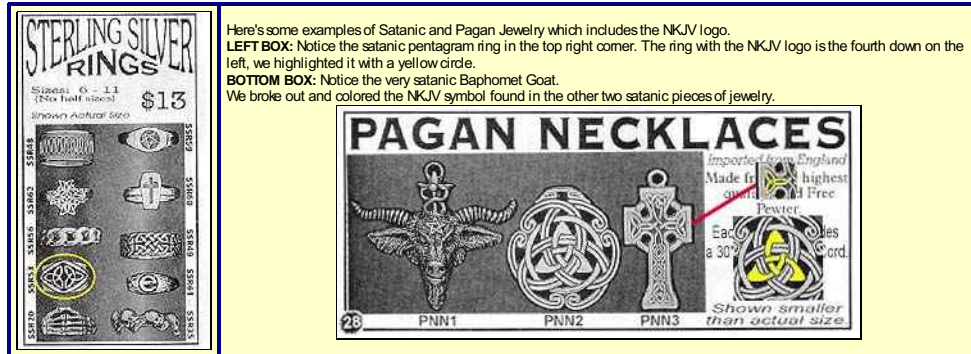
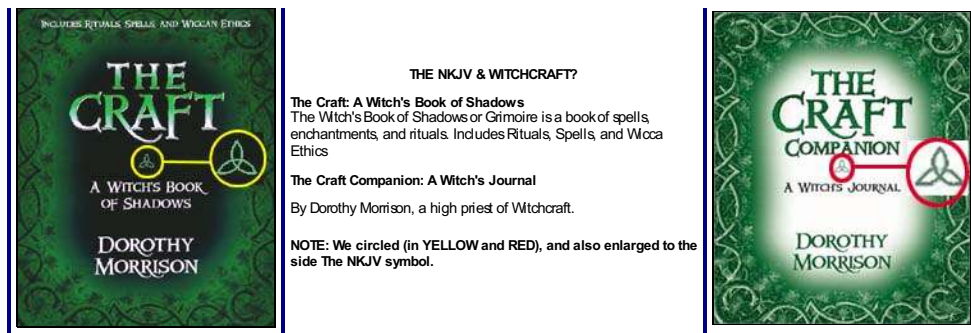
The following picture is "The Hierophant" taken from the Tarot card set designed by satanist Aleister Crowley. The "Hierophant" is a priest in the occult and Eleusinian. Notice the "three circles" at the top of the wand or rod in the Hierophant's hand. Inside the the three intertwined circles is the "NKJV symbol".

To the right is the top of the wand enlarged. Notice the "NKJV symbol" (upside down) inside the three circles.



One of the most occultic television shows ever aired is "Charmed". "Charmed" details the spells and occultic practices of three witches. The "NKJV symbol" is the show's primary symbol of witchcraft and is splattered throughout the series. Notice the "NKJV symbol" displayed on "The Book of Shadows". The Book of Shadows is commonly used in witchcraft and satanism.

Book of Shadows: Also called a grimoire, this journal kept either by individual witches or satanists or by a coven or group, records the activities of the group and the incantations used. (Jerry Johnston, The Edge of Evil: The Rise of Satanism on North America, p. 269)



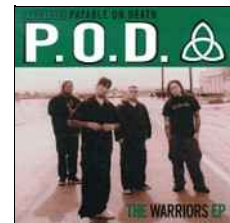
LEFT: The image on the left is from the rock group Deicide's album "Once Upon the Cross". It is a triquetra (the NKJV logo) with pentagrams and upside down crosses. The group Deicide members are very serious Satanists. Lead Singer Glen Benton has an upside down cross branded on his forehead. The inside cover of the album "Once Upon the Cross" has the Lord Jesus Christ, sliced up the middle, with his insides removed. The name Deicide means the death of God.

RIGHT: The triquetra (the NKJV logo) is also the logo for the Rap / Metal band P.O.D.

The book "Blood on the Doorposts" by former Satanists, Bill and Sharon Schnoebelen, also documents the "trio of sixes (666)" in the "NKJV symbol" and goes so far as claim it is "symbolic of the anti-christ":

"A disguised interlocked trio of sixes, symbolic of the anti-christ. Also symbolizes the triple goddess of Wicca (three interlocked vesica pisces together). Commonly used in Catholic liturgical iconography, **and has**

recently found its way into the logo of the New King James Bible." (Bill and Sharon Schnoebelen, Blood on the Doorposts, p. 150)



Dr. Cathy Burns writes in her book, Masonic and Occult Symbols Illustrated, concerning the "NKJV symbol":

"Marilyn Ferguson, a New Ager, used the symbol of the triquetra (another name for the triskele) on her book The Aquarian Conspiracy. **This is a variation for the number 666.** Other books and material have a similar design printed on them, such as books from David Spangler, the person who lauds Lucifer, and The Witch's Grimoire. As most people know, the number 666 is the number of the beast (see Revelation 13:18) and is evil, yet the occultists and New Agers love this number and consider it to be sacred.

As stated earlier, many organizations, such as the World Future Society and the Trilateral Commission, incorporate this symbol into their logo. **I think it is quite interesting to see that this same symbol appears on the cover of the New King James Bible as well!**" (Dr. Cathy Burns, Masonic and Occult Symbols Illustrated, pp. 242-243)

[For more info on the NKJV "mark"](#)

Would God "mark" His word with a symbol in the occult?

The Preface to the New King James Version (NKJV) reads, "A special feature of the NewKing James Version is ITS **CONFORMITY** to the thought flow of the 1611 Bible. . . the new edition, **while much clearer ARE SO CLOSE** to the traditional. . ."

Among the first *changes* that greets the reader of the NKJV is the removal of the much maligned "thee, thou and ye". The Preface to the NKJV states, ". . . thee, thou, and ye are replaced by the simple you. . . **These pronouns are no longer part of our language.**" But "thee, thou and ye" were "NO LONGER part of the language" during 1611 either. (just read the intro to the 1611 King James, there are no "thee", "thou" and "ye"). In fact, Webster's Third New International Dictionary, says of **ye**: "used from the earliest of times to the late 13th century. . ." (p.2648) And yet the 1611 King James was published 400 years later in the 17th century!

So why are they there?

The Greek and Hebrew language contain a different word for the second person *singular* and the second person *plural* pronouns. Today we use the one-word "you" for both the singular and plural. But because the translators of the 1611 King James Bible desired an *accurate, word-for-word* translation of the Hebrew and Greek text - **they could NOT use the one-word "you" throughout! If it begins with "I" (thou, thy, thine) it's SINGULAR, but if it begins with "y" (ye) it's PLURAL.** Ads for the NKJV call it "the Accurate One", and yet the 1611 King James, by using "thee", "thou", "ye", is far more accurate!

By the way, if the "thee's" and "thou's" are ". . . no longer part of our language" - why aren't the NKJV translators rushing to make our hymnbooks "much clearer"? "How Great Thou Art" to "How Great You Are", or "Come Thou Fount" to "Come You Fount" *Doesn't sound right, does it?* Isn't it amazing that they wouldn't dare "correct" our hymns - **and yet, without the slightest hesitation, they'll "correct" the word of God!**

The NKJV claims to make the "old" KJV "much clearer" by "*updating obsolete words*" (NewKing James Version, 1982e. p. 1235)

How about that "*obsolete word*" - "**hell**". The NKJV removes the word "hell" 23 times! And how do they make it "much clearer"? **By replacing "hell"**

with "Hades" and "Sheol"! Webster's New Collegiate Dictionary defines Hades: *"the underground abode of the dead in Greek MYTHOLOGY". By making it "much clearer" - they turn your Bible into MYTHOLOGY!* Not only that, Hades is not always a place of torment or terror! The Assyrian Hades is an abode of blessedness with silver skies called "Happy Fields". *In the satanic New Age Movement, Hades is an intermediate state of purification!*

Who in their right mind would think "Hades" or "Sheol" is "up-to-date" and "much clearer" than "hell"?

Matthew 16:18

KJV: "And I say also unto thee, That thou art Peter, and upon this rock I will build my church; and **the gates of hell** shall not prevail against it."

NKJV: "And I also say to you that you are Peter, and on this rock I will build My church, and **the gates of Hades** shall not prevail against it."

Luke 16:23

KJV: "And **in hell** he lift up his eyes, being in torments, and seeth Abraham afar off, and Lazarus in his bosom."

NKJV: "And being in torments **in Hades**, he lifted up his eyes and saw Abraham afar off, and Lazarus in his bosom."

Hell is removed in 2 Sam. 22:6, Job 11:8, 26:6, Psalm 16:10, 18:5, 86:13, 116:3, Isaiah 5:14, 14:15, 28:15, 18, 57:9, Jonah 2:2, Matt. 11:23, 16:18, Luke 10:15, 16:23, Acts 2:27, 31, Rev. 1:18, 6:8, 20:13, 14.

Then the NKJV decides that maybe "Hades" should be "grave"! So the NKJV makes 1 Corinthians 15:55 "much clearer" by changing "grave" to "Hades"! "... **O Hades**, where is your victory?" **Clear as mud**...

Another one of those "obsolete words" is "repent". They take it out 44 times! And how does the NKJV make it "much clearer"? In Matthew 21:32 they use "relent". Matthew 27:3 it's "remorseful" Or Romans 11:29 they change "repentance" to "irrevocable".

The term "new testament" is NOT in the NKJV! (see Matt. 26:28, Mark 14:24, Luke 22:20, 1 Cor. 11:25, 2 Cor. 3:6, Heb. 9:15,) The NKJV replaces "new testament" with "new covenant" (ditto NIV, NRSV, RSV, NASV). *An obvious assault at the written word!*

The word "damned", "damnation" is NOT in the NKJV! They make it "much clearer" by replacing it with "condemn" (ditto NIV, RSV, NRSV, NASV). **"Condemned" is NO WHERE NEAR AS SERIOUS as "damned"!** **Damned is eternal!** One can be "condemned" and not "damned". Romans 14:22 says, "... **Happy is he that condemneth not himself in that thing which he alloweth.**" Webster defines "condemned": to declare to be wrong, but the much more serious and eternal "damn": "to condemn to hell".

The word "devils" (the singular, person called the "devil" is) is NOT in the NKJV! Replaced with the "transliterated" Greek word "demon" (ditto NIV, RSV, NRSV, NASV). *The Theosophical Dictionary* describes demon as: "... it has a meaning identical with that of 'god', 'angel' or 'genius'". Even *Vines Expository Dictionary of Biblical Words* (p.157) defines "demon" as: **"an inferior deity, WHETHER GOOD OR BAD"**. Webster defines "demon" as: "divinity, spirit, an attendant power or spirit", but "devil" as: *"the personal supreme spirit of EVIL..."*

In 2 Timothy 2:15, the NKJV (like the NIV, NASV, RSV, NRSV) remove that "obsolete" word - **"study"**! The only time you're told to "study" your Bible. **AND THEY ZAP IT!** *Why don't they want you to "study" your Bible? Maybe they don't want you to look too close - you might find out what they've ACTUALLY done to your Bible!* The "real" KJV is the only English Bible in the world that instructs you to "study" your Bible!

That "obsolete" word "virtue" is replaced with "power" in Mark 5:30, Luke 6:19, 8:46! How does anybody confuse "virtue" with "power"? *Simple - by being "bosom-buddies" with the NIV, NASV, RSV, NRSV! That's what they did!*

One of the most absurd changes ever made is changing the word "servant" to "slave"! The NKJV in Romans 6:22, reads: *"But now having been set FREE from sin, and having become **SLAVES OF GOD**..."* The NKJV, in 1 Corinthians 7:22, calls the Christian, **"Christ's slave"**. Talk about a contradiction! John 8:36 says, *"If the Son therefore shall make you FREE, **YE SHALL BE FREE INDEED**."* But isn't a Christian supposed to serve? Yes, in love. Not as a slave! Galatians 5:13 explains it, perfectly: *"For, brethren, ye have been called unto LIBERTY;(not slavery!) only use not LIBERTY for an occasion to the flesh, **but BY LOVE SERVE one another.**"*

In order to "harmonize" with the satanic New Age Movement (and of course the NIV, NASV, RSV, NRSV!), the NKJV changes *"end of the **WORLD**"* to *"end of the **AGE**"!* And in it's no longer the *"**WORLD** to come"* but *"**AGE** to come"*. The New Age Movement teaches a series of ages (hence the name: New **AGE**). See Matthew 12:32, 13:39, 13:40, 13:49, 24:3, 28:20, Mark 10:30, Luke 13:30, 20:34,35, 1 Cor 1:21.

The New Age Movement and the occult are longing for one called the Maitreya. The Bible calls him the Anti-Christ. New Ager's refer to him as the **"the Coming One"** - **AND SO DOES THE NKJV!** In Luke 7:19, 20 (see also Matt 11:3) John told his disciples to ask Jesus: **"Are You THE COMING ONE..."** In the "The Great Invocation", a "prayer" highly revered among New Agers and chanted to "invoke" the Maitreya, says, *"Let Light and Love and Power and Death, Fulfil the purpose of **the Coming One.**"*

*And to REALLY show their sympathy with the satanic New Age Movement - **BELIEVE IT OR NOT - in Acts 17:29 the New Age NKJV changes "Godhead" to "Divine Nature"!** (ditto NIV, NASV)*

And if you think the NKJV *just* "innocently" updated the "obsolete words", removed the "thee's and thou's" - here's what the translators proudly admit: **"IT IS CLEAR that this revision REQUIRED more than the dropping of "-eth" endings, removing, "thee's" and "thou's," and updating obsolete words."** (*The New King James Version*, 1982e. p. 1235)

AND THEY AIN'T JUST A KIDDIN'!

Here's a sampling of the required changes:

Genesis 2:18: The NKJV ought to make Hillary Clinton proud: *"And the Lord God said, It is not good that man should be alone; I will make a helper **COMPARABLE TO HIM**"*

Genesis 22:8: One of the greatest verses in the Bible proclaiming that Jesus Christ was God in the flesh: *"God will provide himself a lamb for a burnt offering."* The NKJV adds that little word *"for"*: *"God will provide for Himself the lamb for a burnt offering"* And destroys the wonderful promise! Where'd they get their little "for"? **From the NASV!**

Genesis 24:47: The "old" KJV reads: "*I put the **earring** upon her face*". But the NKJV has different plans for beautiful Rebekah: "*I put the **nose ring** on her nose*". Where did it get the ridiculous idea to "cannibalize" Rebekah? *Just take a peek at the NIV, NASV, RSV, NRSV!*

Ezra 8:36: The KJV reads, "*And they delivered the king's commissions unto the king's **lieutenants**. . .*" The "much clearer" NKJV reads, "*And they delivered the king's orders to the king's **satraps**. . .*" Who in the world thinks "satraps" is "much clearer" than lieutenants? **The NIV, NASV, NRSV, RSV - they do! They put in the same "much clearer" word!**

Psalms 109:6: removes "*Satan*". (NIV, NASV, RSV, NRSV).

Matthew 7:14: change "*narrow is the way*" to "*difficult is the way*". There's nothing "**difficult**" about the salvation of Jesus Christ! Jesus says in Matt. 11:30, "*For my yoke is **EASY**, and my burden is light.*" **THE EXACT OPPOSITE!** Boy, you talk about a contradiction!

Matthew 12:40: change "*whale*" to "*fish*" (ditto NIV) I don't guess it matters (what's the truth got to do with it?), the Greek word used in Matthew 12:40 is *ketos*. The scientific study of whales just happens to be - **CETOLOGY** - from the Greek *ketos* for whale and *logos* for study! The scientific name for whales just happens to be - **CETACEANS** - from the Greek *ketos* for whale!

Matthew 18:26 & Matthew 20:20: The NKJV removes "*worshipped him*" (robbing worship from Jesus) (NIV, NASV, RSV, NRSV)

Mark 13:6 & Luke 21:8: removes "*Christ*" (NIV, NASV, RSV, NRSV)

John 1:3: change "*All things were made BY him;*" to "*All things were made THROUGH Him*" (NIV, NRSV, RSV)

John 4:24: change "*God is a spirit*" to the impersonal, New Age pantheistic, "*God is spirit*" (NIV, NASV, NRSV, RSV)

John 14:2: (NKJV 1979 edition) change "*mansions*" to "*dwelling places*" (NIV, NASV, RSV, NRSV)

John 14:16: change "*comforter*" to "*helper*" (refers to Holy Spirit) (NASV)

Acts 4:27, 30: change "*holy child*" to "*holy servant*" (refers to Jesus) (NIV, NASV, NRSV, RSV)

Acts 12:4: change "*Easter*" to "*Passover*" (NIV, NASV, RSV, NRSV)

Acts 17:22: changes "*superstitious*" to "*religious*" (NIV, NASV, NRSV, RSV)

Acts 24:14: change "*heresy*" to "*sect*" (NIV, NASV, NRSV, RSV)

Romans 1:18: change "*hold the truth*" to "*suppress the truth*" (NIV, NASV, NRSV, RSV)

Romans 1:25: change "*changed the truth*" to "*exchanged the truth*" (NIV, NASV, NRSV, RSV)

Romans 5:8: change "*commendeth*" to "*demonstrates*" (NIV, NASV)

Romans 16:18: change "*good words and fair speeches*" to "*smooth words and flattering speech*" (NIV, NASV, NRSV)

1 Cor. 1:21: change "*foolishness of preaching*" to "*foolishness of the message preached*" (ditto NIV, NASV, NRSV, RSV) There's nothing foolish about the gospel of Jesus Christ. **Unless you're not saved!** 1 Cor. 1:18 says: "*For the preaching of the cross is to them that perish **FOOLISHNESS**. . .*" I wonder where that leaves the translators of the NKJV, NIV, NASV, RSV, NRSV?

1 Cor. 1:22: change "*require*" to "*request*" (NASV)

1 Cor. 6:9: removes "*effeminate*" (NIV, NRSV, RSV)

1 Cor. 9:27: change "*castaway*" to "*disqualified*" (NIV, NASV, NRSV, RSV)

2 Cor. 2:10: change "*person of Christ*" to "*presence of Christ*" (NASV, NRSV, RSV)

2 Cor. 2:17: With all the "corruptions" in the NKJV, you'd expect 2 Cor. 2:17 to change. **IT DOES!** They change, "*For we not as many which **CORRUPT** the word of God*" to "*For we are not, as so many, **PEDDLING** the word of God*" (ditto NIV, NASV, NRSV, RSV)

2 Cor. 5:17: change "*newcreature*" to "*newcreation*" (NIV, NRSV, RSV)

2 Cor. 10:5: change "*imaginings*" to "*arguments*". Considering New Age "imaging" and "visualization" is now entering the church, this verse in the "old" KJV just won't do. (NIV, RSV)

2 Cor. 11:6: change "*rude in speech*" to "*untrained in speech*" (NIV, NASV, RSV, NRSV)

Gal. 2:20: omit "*nevertheless I live*" (NIV, NASV, NRSV, RSV)

Phil. 2:6: (NKJV 1979e.) change "*thought it not robbery to be equal with God*" to "*did not consider equality with God something to be grasped*". (robs Jesus Christ of deity) (NIV, NASV, RSV)

Phil. 3:8: change "*dung*" to "*rubbish*" (NIV, NASV, NRSV)

1 Thess. 5:22 change "*all appearance of evil*" to "*every form of evil*" (NASV, RSV, NRSV)

1 Timothy 6:5: The NKJV changes "*gain is godliness*" to "*godliness is a **MEANS OF** gain*". There are NO Greek texts with "means of" in them! Where, oh where, did they come from? Care to take a wild guess? **YOU GOT IT!** The NIV, NASV, RSV, NRSV!

1 Timothy 6:10: The NKJV changes "*For the love of money is the root of all evil:*" to "*For the love of money is a root of all **KINDS OF** evil*". The words "**KINDS OF**" are found in NO Greek text in the world! Where did they get them? **Straight from the NIV, NASV, NRSV!**

1 Tim. 6:20: change "science" to "knowledge" (NIV, NASV, RSV, NRSV)

Titus 3:10: change "heretic" to "divisive man" (NIV)

Hebrews 4:8 & Acts 7:45: "Jesus" is changed to "Joshua". (NIV, NASV, RSV)

2 Pet. 2:1: change "damnable heresies" to "destructive heresies" (NIV, NASV, RSV, NRSV)

1 John 3:16: remove "love of God"; (NIV, NASV, RSV, NRSV)

1 John 5:13: The NKJV reads: "These things I have written to you who believe in the name of the Son of God, that you may know that you have eternal life, and that you may **CONTINUE TO** believe in the name of the Son of God." They add "CONTINUE TO" without any Greek text whatsoever! Not even the perverted NIV, NASV, NRSV and RSV go that far! A cruel, subtil (see Genesis 3:1) attack on the believer's eternal security!

Rev. 2:13: change "Satan's seat" to "Satan's throne" (NIV, NASV, RSV, NRSV)

Rev. 6:14: "Heaven" is changed to "sky" in (NIV, NASV, RSV, NRSV)

AND THAT DOESN'T SCRATCH THE SURFACE OF ALL THE CHANGES!

The NKJV removes the word "Lord" 66 times!

The NKJV removes the word God 51 times!

The NKJV removes the word "heaven" 50 times!

In just the New Testament alone the NKJV removes 2,289 words from the KJV!

The NKJV makes over 100,000 word changes!

And most will match the NIV, NASV, RSV, or RSV!

And Thomas Nelson Publishers have the audacity to claim in an ad for the NKJV (Moody Monthly, June 1982, back cover), **"NOTHING HAS BEEN CHANGED** except to make the original meaning clearer."

The New King James is a COUNTERFEIT!

It's NOT NEW! The changes are already in the NIV, NASV, NRSV, or RSV!

And it's certainly NOT true to the 1611 King James Bible!

Friend, I want to ask you the most important question anyone will ever ask you:

HAVE YOU EVER BEEN SAVED?
It's simple to be saved ...

1. **Know you're a sinner.**

"As it is written, There is none righteous, no, not one:" Romans 3:10

"... for there is no difference. For all have sinned, and come short of the glory of God;" Romans 3:23

2. **That Jesus Christ died on the cross to pay for your sins.**

"Who his own self bare our sins in his own body on the tree, ..." 1 Peter 2:24

"... Unto him that loved us, and washed us from our sins in his own blood," Revelation 1:5

3. **And the best way you know how, simply trust Him, and Him alone as your personal Savior.**

"For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life." John 3:16

WOULD YOU LIKE TO BE SAVED?

Pray this prayer, and mean it with all your heart.

Lord Jesus, I know that I am a sinner, and unless you save me I am lost forever. I thank you for dying for me at Calvary. I come to you now, Lord the best way I know how, and ask you to save me. I now receive you as my Savior. In Jesus Christ Name, Amen.

MORE INFO ON THE NEW VERSIONS

[Table documenting over 300 verses changed in the new versions.](#)

[Table documenting complete verses removed in the new versions.](#)

[Table documenting 15d Myor Bible words removed in the new versions.](#)

The New King James Bible: Counterfeit.
Did God silence some of the "scholars" working on the New Versions. (see Luke 1:20)?
Did God silence a modern day Bible corrector on the John Ankerberg Show?

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The Superiority of the King James Version

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HOW THE KING JAMES VERSION WAS MADE

"A study of the history of the King James Version clearly reveals it to be a God-guided translation of the holy Scriptures. It is said that from four-fifths to nine-tenths of the King James Version is taken from the version of William Tyndale, who published the first printed English Bible in 1525 and died a martyr in 1536. Other 16th century English Bibles which influenced the King James Version are the Great Bible (1539), the Geneva Bible (1560), the Bishops' Bible (1568), and (slightly) the Douay Version (1582)."

"Work on the King James Version began in 1604. In that year a group of Puritans under the leadership of Dr. John Reynolds, president of Corpus Christi College, Oxford, suggested to King James I that a new translation of the Bible be undertaken. This suggestion appealed to James, who was himself a student of theology and of the Scriptures, and he immediately began to make the necessary arrangements for carrying it out. Within six months the general plan of procedure had been drawn up and a complete list made of the scholars who were to do the work. Originally 54 scholars were on this list, but deaths and withdrawals reduced it finally to 47. These were divided into six companies which checked each other's work. Then the final result was reviewed by a select committee of six and prepared for the press. Because of all this careful planning the whole project was completed in less than seven years. In 1611 the new version issued from the press of Robert Barker in a large folio volume bearing on its title page the following inscription: 'The Holy Bible, containing the Old Testament & the New: Newly Translated out of the Original tongues; & with the former Translations diligently compared and revised by His Majesties special Commandment'" (Edward F. Hills, Believing Bible Study, p. 64).

THE AMAZING INFLUENCE OF THE KING JAMES BIBLE

"The course of history has made English a world-wide language which is now the native tongue of at least 300 million people and the second language of many millions more. For this reason the King James Version is known the world over and is more widely read than any other translation of the holy Scriptures. Not only so, but the King James Version has been used by many missionaries as a basis and guide for their own translation work and in this way has extended its influence even to converts who know no English. For more than 350 years, therefore, the reverent diction of the King James Version has been used by the Holy Spirit to bring the Word of life to millions upon millions of perishing souls. Surely this is a God-guided translation on which God, working providentially, has placed the stamp of His approval" (Hills, p. 65).

THE FOUR-FOLD SUPERIORITY OF THE KING JAMES VERSION

The following study is by Dr. Donald A. Waite. Dr. Waite is a Baptist scholar who has written in the defense of the Received Text for many years. He is President of the Dean Burgon Society and Director of Bible for Today ministries. He has earned a B.A. in classical Greek and Latin; a Th.M. with high honors in New Testament Greek Literature and Exegesis; an M.A. and Ph.D. in Speech; a Th.D. with honors in Bible Exposition; and he holds both New Jersey and Pennsylvania teacher certificates in Greek and Language Arts. He taught Greek, Hebrew, Bible, Speech, and English for more than 35 years in nine schools. He has produced more than 700 studies on the Bible and other subjects.

The following study is a summary of Waite's book Defending the King James Bible. This volume presents a four-fold superiority of the King James Bible: **(1) Superior Texts (Hebrew And Greek); (2) Superior Translators; (3) Superior Technique; And (4) Superior Theology.** We are thankful to Dr. Waite for preparing this summary of his excellent book and for granting us permission to print it in this Encyclopedia.

Introduction

We begin with a couple of introductory thoughts about Bible translations:

Readability and the King James Bible.

Many people say, "The KJV is too hard for people to read, they can't understand it." Well, if you consult the readability index called "Right Writer" (a computer program) that is absolutely neutral on this subject, you will find readabilities for the portions of the KJV examined as follows:

Readability of the King James Bible

Passage Readability Grade Level

Genesis 1 8.13 8th Grade
Exodus 1 7.94 8th Grade
Romans 1 9.74 10th Grade
Romans 3:1-23 5.63 6th Grade
Romans 8 7.73 8th Grade
Jude 1 10.11 10th Grade

From the chart you can see that the KJV is NOT too difficult to understand--provided that you can read at a 6th to 10th grade level. Our son, D. A. Waite, Jr., has written a study he calls *Six Bible Versions Compared on Readability--A Comparison of the KJB, NKJV, ASV, RSV, NRSV, and NIV*. He took the first chapter of every book in the Bible, from Genesis through Revelation and compared the six versions of the Bible mentioned above. In this sampling, the KJV, over all, has a "Flesch Grade Level" of from 6.1 to 8.6. The NIV, on the other hand, has a "Flesch Grade Level" of from 6.1 to 11.0!! The NIV is not only less accurate by far, but also less readable than the King James! From this evidence, we see that it's not too hard to understand the KJV. [Click here for chart on Readability of the King James Bible.]

I know hundreds of people whose intelligence and educational levels have not reached as high as some of these ... people who say they can't understand this King James Bible, yet these people do understand it. How do you figure that out? Remember 1 Co. 2:14 which states, *'But the natural man receiveth not the things of the Spirit of God: for they are foolishness unto him: neither can he know them, because they are spiritually discerned.'* This verse is still true, regardless of which translation is used.

Some people say they like a particular version because they say it's more readable. Now, readability is one thing, but does the readability conform to what's in the original Greek and Hebrew language? You can have a lot of readability, but if it doesn't match up with what God has said, it's of no profit. In the King James Bible, the words match what God has said. You may say it's difficult to read, but study it out. It's hard in the Hebrew and Greek and, perhaps, even in the English in the King James Bible. But to change it around just to make it simple, or interpreting it, instead of translating it, is wrong. You've got lots of interpretation, but we don't want that in a translation. We want exactly what God said in the Hebrew and Greek brought over into English.

Do we need more "translations" of the Bible? It can be asked: "Do we really need more 'translations' of the Bible? Are these new versions really necessary?"

1. **Complete English Bibles.** In the back of our book *Defending the King James Bible*, there's a chart that lists the number of "complete English Bibles" by years. From the 1300's through the 1900's, there were a total of 135 "complete English Bibles." This is taken from a research that's been done on English Bibles of all kinds. We notice that, on the average, there has been one complete English Bible every 4.4 years. Do you think we need more Bibles?
2. **Complete English New Testaments.** In the same book, there is a chart that lists the number of "complete English New Testaments" by years. From the 1300's through the 1900's, there were a total of 293 "complete English New Testaments." This is, on the average, one complete English New Testament every 2.1 years. Do you think we need more New Testaments?
3. **Complete English Bibles and New Testaments combined.** If you put the charts together we can see that during the 612 years, from the 1300's to the 1900's, there were a total of 135 complete English Bibles, and 293 complete English New Testaments. This totals 428. It means that, on the average, there was either one complete English Bible or complete English New Testament published every 1.4 years. Do we need more complete English Bibles or complete English New Testaments? That's the question.

I believe that the major factor in the production of Bibles and New Testaments is money. When the publishers discover that a certain version no longer brings financial profit to their treasuries, that version runs out of print in a hurry! Very few churches are doing what the Berean Baptist Church in Greenwood, Indiana, is doing--printing Bibles and giving them out at low cost. In fact, they give many of them away without charge. To my knowledge, only those who have the real truth found in the King James Bible are doing this. You will find few publishers of these false perversions printing them at low cost or without charge! Now we move to the fourfold superiority of the King James Bible:

#1: The King James Bible Has Superior Original Language Texts

The first reason for defending the KJV is because it has superior texts, both Hebrew and Greek. This correctly implies that the various versions and perversions of the Bible have inferior texts, both Hebrew and Greek.

The KJV Has A Superior O.T. Hebrew Text

There are two basic texts in existence in Hebrew, the false one, edited by Ben Asher,

and the true one, edited by Ben Chayyim. The Ben Asher is exhibited in Rudolf Kittel's Biblia Hebraica (BHK) (1937) with all of his suggested footnote changes, as well as in the Stuttgart edition of Biblia Hebraica (BHS) (1967-77) with all of their suggested footnote changes. The true text of Ben Chayyim on which our KJV is based is also available. It is called the Daniel Bomberg edition or the Second Great Rabbinic Bible (1524-25). We carry this Hebrew Bible in the Bible for Today ministry. It is the Letteris text, printed in 1866. It has the Masoretic Hebrew text in the center and the King James Bible in the margins. This Ben Chayyim Masoretic Hebrew text was the unquestioned Hebrew text for the next 400 years. Nobody questioned it. In fact, Rudolf Kittel, in his first two editions of 1906 and 1912, used that text in his Biblia Hebraica. It was not until 1937, that he switched Hebrew texts and substituted the spurious and inferior text which uses the Leningrad Manuscript (B19a or "L"). He used this because he claimed it was the oldest single Hebrew manuscript, dating from about 1008 A.D.

Both of these false Biblia Hebraica (BHK & BHS) Hebrew texts offer in their footnotes about fifteen to twenty suggested changes per page. This adds up to about 20,000 to 30,000 changes in the entire Hebrew Old Testament text. One or the other of these false Hebrew texts, either BHK or BHS, are used as the basis for the O.T. in all modern versions, as can be shown by reading their introductory pages. How many of these changes in the Hebrew text are you ready to accept? Do you want to accept 30,000? How about 20,000? 10,000? How about 5,000? How about 1,000? How many of you would like to accept 500 changes?

If you do not start with an absolute, you're going to continue to move and to accept more and more changes. Where can you stop, once you have begun to slide? Doubts will arise in your mind. We don't want to move from the Hebrew O.T. on which our KJV is based. We must have an absolute.

My personal belief is that the Traditional Masoretic Hebrew text that underlies the KJV is not only the "closest to the original autographs," but that it is IDENTICAL to those original autographs. I can't prove that to anybody, but I accept it as a matter of personal faith. I believe we have the very Words that God has preserved through the years. I believe every Word in the Hebrew text is God's Word, preserved because He told us He would preserve it for the next 20,000 to 30,000 years—to a "thousand generations."

The New Versions attempt to "CORRECT" The Hebrew Text in at least 19 different ways. The NIV uses all 19 of these, by the way. In effect, the new version "translators/paraphrasers" might say, "Oh, I don't want to take this Hebrew word here. I want to take the Septuagint (LXX) reading instead." But the Septuagint (LXX) version for the most part is worse than a Living Version. It is the Old Testament written in Greek. It is rotten. Its text is corrupt. Even the International Standard Bible Encyclopedia (ISBE) article on the Septuagint (LXX) states that it has a very tattered and inferior Greek text. Remember, the ISBE is no friend of the King James Bible's text. The use of the Septuagint (LXX) by these new versions instead of using the Hebrew text is a serious error.

Another one of the 19 methods is when they have no textual proof at all. It is pure conjecture. They might say, "I don't have any proof, but I think it sounds better this way." When this is done, they often print in the footnote an "L" which stands for "legendum," meaning in Latin, "which read." I remember Dr. Merrill F. Unger, my Hebrew teacher at Dallas Theological Seminary. He has written many books, including Unger's Bible Dictionary. He was an apt and humble man, though he reminded me of an "absent-minded professor" at times. He taught us Isaiah in our second year Hebrew class. On one occasion, he read a verse in a way that differed from the Hebrew text. I raised my hand and said, "Why did you read it that way? It doesn't read that way in the Hebrew text?" Dr. Unger replied, "Well, I just thought it sounded better that way, so I changed it." Dr. Unger went to the Johns Hopkins University for his Ph.D. work. He was taught by Dr. Albright who was far from sound in his theology. Perhaps Dr. Unger learned this doubt of the Hebrew text from his professor. What was Dr. Unger doing? He was "CORRECTING" the Hebrew text by conjecture.

Some "CORRECT" the Hebrew with the Syriac Version. Some "CORRECT" the Hebrew with just "a few Hebrew manuscripts" rather than the entire Masoretic Traditional Hebrew text. Some "CORRECT" the Hebrew with the Latin Vulgate. Some "CORRECT" the Hebrew with the Dead Sea Scrolls. With the Dead Sea Scrolls, there are a few problems. Problem #1: How do you know which Hebrew manuscripts this heretical cult (called the Essenes) took with them when they left the temple of Jerusalem and went to the area of the Qumran caves? Problem #2: How do you know the methods they used and the accuracy with which they copied and recopied those manuscripts? It just so happens that the Dead Sea Scrolls, probably 99% of the time, did concur with the Hebrew text that underlies the King James Bible. But, in the places where they don't, we should stick to the Masoretic Traditional Hebrew text.

Some, like the NIV, use "quotations from Jerome" to "CORRECT" the Hebrew text. Some use Josephus, an unsaved Jew, to "CORRECT" the Hebrew text. Some use a "variant Hebrew Reading in the margin" to "CORRECT" the Hebrew text. Some use "words in the consonantal text divided differently" to "CORRECT" the Hebrew text. Some use quotations from Jerome, Aquila, the Samaritan Pentateuch, or Symmachus to "CORRECT" the Hebrew text. Some use the Hebrew Targums, Theodotion, or the "Juxta Hebraica of Jerome for the Psalms" to "CORRECT" the Hebrew text. Why are they taking Jerome as a substitute for the Hebrew Word of God? Was he there? Still others use a "different set of Hebrew Vowels" to "CORRECT" the Hebrew text. Some use "an ancient Hebrew scribal tradition" to "CORRECT" the Hebrew. Some use the Biblia Hebraica of Kittel or Stuttgartensia to "CORRECT" the Hebrew. These are 19 of the different methods that other English versions have used to "CORRECT" the Masoretic Traditional Hebrew Old Testament text, thus changing the very Words of God!

God authorized the Jews to be the exclusive guardians of His Words. The Jews were to be the guardians of the O.T. Hebrew text. God did not give that privilege and responsibility to any other race or people. "What advantage then hath the Jew? or what profit is there of circumcision? Much every way: chiefly, because that unto them were committed the oracles of God" (Ro. 3:1,2).

It was the Hebrew O.T. text that God preserved, not some text in Greek, Latin, or Syriac, or any of these other documents. It must be Hebrew. There were eight or more important, strict rules that were followed by the Hebrew scribes who copied and recopied the Masoretic Hebrew O.T. text. These rules were to insure that each letter, word, and sentence of the Hebrew text was preserved exactly. The Jews were meticulous and reverent in the copying and recopying of our Hebrew manuscripts. That's why I believe that we should not change any of the Hebrew Words of God that underlie the KJV.

The Ben Chayyim Hebrew Old Testament Text is available today. I hope that the American Bible Society and the British and Foreign Bible Society keep printing and circulating this Letteris Hebrew text. That's what they call it, the Letteris text of 1866. This came out before Kittel decided to scrap it for his false Ben Asher text. These same Bible Societies print the false Hebrew texts, too. If they stop printing the true Ben Chayyim Hebrew Old Testament text, by God's grace, we will do everything in our power to see that it's reprinted and put back into circulation. We'll preserve the very O.T. Hebrew Words of God ourselves, if that becomes necessary. Sometimes this Hebrew Bible has gone out of stock at the American Bible Society, but it has always come back in stock by a shipment from England.

The KJV Has A Superior N.T. Greek Text

There is a simple table in our book which speaks volumes concerning the New Testament Greek text debate.

Differences in the Greek Texts

Textus Receptus Westcott/Hort Changes

Has 140,521 Greek words Changes 5,604 places in the N.T.
Has 647 pages Changes include 9,970 words
Has 217 Greek words per page Changes 15.4 words per page
Has 100% of the Greek words Changes 7% of the Greek words
Has all 647 pages unchanged Changes total 45.9 pages in Greek text

1. The Greek Text That Underlies The KJV

If you examine this table carefully, you will learn much about the debate that is raging concerning the Greek N.T. On the left of the table are some facts about the Textus Receptus that underlies the KJV. The Trinitarian Bible Society has published this text and made it available to anyone. The TBS took this text from that of Dr. Frederick Scrivener who was commissioned in about 1885, by the Cambridge University Press, to come up with the exact Greek text that underlies the King James Bible. Scrivener set down all of the Greek words used by the KJV, but he did something else as well. He put in bold face type all of the alterations made by editors Westcott and Hort in their 1881 English Revised Version. He inserted the exact alterations in the footnotes. These consisted of either additions of Greek words, subtractions of Greek words, or changes of Greek words in some other way. This Greek text edition has been reprinted by the Bible for Today. It is a very useful tool. Scrivener's Greek text is also available on the LOGOS Computer Program which enables the student to study more carefully. Missionary Jack Moorman counted 140,521 Greek words in the Textus Receptus. Scrivener's Greek edition has 647 pages which would average 217 Greek words per page. That's what the Textus Receptus has.

2. The Greek Text Of Westcott And Hort That Underlies The Modern Versions

Though there was some scattered opposition to the Received Text in years before, the concerted effort against the Received Text came in 1881, and after. In 1881, two theological heretics (posing as conservatives) from the Anglican Church, B.F. Westcott and F.J.A. Hort, published their Greek text that rejected the TR in 5,604 places by my actual count. This involved 9,970 Greek words that were either added, subtracted, or changed from the TR. This involves, on the average, 15.4 words per page of the Greek N.T., or a total of 45.9 pages in all. It is 7% of the total of 140,521 words in the TR Greek N.T. It was a radically new Greek text. Westcott and Hort concocted a new Greek text and changed the TR that had been used in the Church from the beginning of the writing of the N.T.

You might rightfully ask, "How did you come up with this number of changes?" That's a valid question. I took a copy of the original Scrivener's Greek N.T. to a summer Bible Conference where I was preaching. During the afternoon, when there were no meetings, I studied that volume carefully, making notations on it as I read. When I indicate that there are 5,604 places in the Greek N.T. where Westcott and Hort actually altered the Greek Textus Receptus used by the KJV translators, it is because I actually counted that many places. I have the data in my copy of Scrivener's Greek New Testament. These 5,604 places involve a total of 9,970 Greek words. How do I know that? Again, I counted them. I saw from the footnotes exactly how many Greek words each of the 5,604 places involved. As you might know, some of the places involve twelve entire verses (Mk. 16:9-20 and John 7:53-8:11). In each of the 5,604 places, compared to the Textus Receptus that underlies the KJV, Westcott and Hort either added Greek words, subtracted Greek words, or changed the Greek words in some other way. You can see that the Westcott and Hort alterations amount to just thirty words short of 10,000 Greek words. This

means that there are almost 10,000 Greek words that are different in the Westcott and Hort Greek New Testament (and probably about the same or more in the Nestle/Aland 26th edition Greek text) as compared to the Greek text that underlies our KJV.

This false Greek text, with its approximate 10,000 alterations, was the basis for virtually all of the modern English versions and perversions, including the ERV, ASV, NIV, NASV, NKJV, RSV, NRSV, TEV, JB, NEV, LV and the rest.

Hort's own three estimates on the extent of the Greek textual problems between his text and the Textus Receptus. In 1882, Hort wrote an Introduction to the so-called Westcott and Hort Greek Text of 1881. In his Introduction to the New Testament in the Original Greek--The Text Revised by Brooke Foss Westcott, D.D., and Fenton John Anthony Hort, D.D., Hort made an estimate of the differences between various Greek texts. His estimate had three parts. Let me quote each of the parts:

(1) Hort's estimate of the proportion of the Greek New Testament that was virtually accepted by everyone. He wrote: "With regard to the great bulk of the words of the New Testament, as of most other ancient writings, there is NO VARIATION or other ground of doubt, and therefore no room for textual criticism. ... The proportion of words virtually accepted on all hands as raised above doubt is VERY GREAT, not less, on a rough computation, than SEVEN EIGHTHS OF THE WHOLE. The REMAINING EIGHTH therefore, formed in great part by changes of order and other comparative trivialities, constitutes the whole area of criticism" (Hort, p. 2).

Since the "whole" in numbers of Greek words and pages in the Greek N.T. as seen in our table, is 140,521 Greek words (100%=647 pages), Hort's 7/8ths of the Greek New Testament virtually agreed to by all would be 122,956 Greek words (87.5%=566 pages). Hort's 1/8th of the Greek N.T. that he claimed was in dispute would be 17,565 Greek words (12.5%=81 pages). In point of fact, as seen in the previous table, the area of dispute between the Westcott and Hort Greek text as opposed to the Textus Receptus that underlies the KJV is only 9,970 Greek words (7%=45.9 pages). So Hort's estimate in this area is incorrect.

(2) Hort's estimate of the proportion of the Greek New Testament that would still be in doubt if his principles were followed. He wrote: "If the principles followed in the present edition are sound, this area may be very greatly reduced. Recognizing to the full the duty of abstinence from peremptory decision in cases where the evidence leaves the judgment in suspense between two or more readings, we find that, setting aside differences of orthography, the words in our opinion still subject to doubt only make up about ONE SIXTIETH of the whole N.T." (Hort, loc. cit.).

Since the "whole" in numbers of Greek words and pages in the Greek N.T., as seen in the previous table, is 140,521 Greek words (100%=647 pages), Hort's 1/60th of the Greek New Testament still subject to doubt if his principles were followed, would be 2,342 Greek words. This represents 1.76% of the Greek words, or 11.4 pages in a Greek New Testament if put all in one place. But we don't follow Hort's "principles" at all. Because of this, we who hold to the Greek text that underlies the KJV are still disputing 9,970 Greek words (rather than only 2,342 Greek words). This represents 7% of the Greek words (rather than only 1.76%), or 45.9 pages in a Greek N.T. if the words were put in one place (rather than only 11.4 pages). So Hort's estimate in this area is incorrect again. We still maintain that the of Greek words in dispute are vastly more in number than Hort has stated.

(3) Hort's estimate of the proportion of the Greek New Testament that contains "SUBSTANTIAL VARIATION." He wrote: "In this second estimate the proportion of comparatively trivial variations is beyond measure larger than in the former; so that the amount of what can in any sense be called SUBSTANTIAL VARIATION is but a small fraction of the whole residuary variation, and can hardly form more than A THOUSANDTH PART of the entire text" (Hort, loc. cit.).

Since the "whole" in numbers of Greek words and pages in the Greek N.T. , as seen in the table above, is 140,521 Greek words (100%=647 pages), Hort's 1/1000th of the Greek N.T. that he thought could be called "SUBSTANTIAL VARIATION" would be 140.5 Greek words (.1%=.647 pages). This would be a little over one half a page in the Greek N.T. This is extremely wide of the mark of truth! Since we don't follow Hort's "principles" at all, we who hold to the Greek text that underlies the KJV are still disputing, either in "SUBSTANTIAL VARIATION" or otherwise, a total of 9,970 Greek words (7%=45.9 pages). It is Hort's last estimate that has been seized by his modern day puppets and grossly distorted in order to fool people into thinking that the problem is very tiny, when in reality, it is much, much larger!

The misquotation of Hort by his followers on the extent of the Greek textual problems between his text and the Textus Receptus. Modern disciples of this false Westcott and Hort Greek text have enlarged upon Hort's estimates. They say, in effect: "If all of the variant readings between the Westcott and Hort-type text and the Textus Receptus-type text were assembled together in one place, they would amount to a little over one half a page in the Greek New Testament."

Hort's pupils are either knowingly or unknowingly misquoting their teacher. They want to make the differences in the Greek texts very, very slight so as to minimize the arguments against the false Westcott and Hort-type Greek text. From the above quotations from Hort's Introduction, his differences in Greek texts would be either 81 pages (1/8th), or 11.4 pages (1/60th), or .647 pages (1/1000th). Rather than merely "a little over one half a page," Hort's 1/8th of total differences would amount to 81 pages. In reality, we are faced with 45.9 pages of difference!

A current illustration of this practice of distorting the facts in this area is found in a tape-

recorded message given by Dr. Kenneth Barker, the chairman of the translation committee responsible for the New International Version. Dr. Barker spoke in the Sunday evening service, September 12, 1993, at the Southside Baptist Church in Greenville, South Carolina. A friend recorded the message and gave me a copy. Dr. Barker stated:

"There are over 5,000 Greek manuscripts, and all of them are AGREED 98% of the time. So all of this debate that Carson refers to in The King James Version Debate, all of this debate, all of the hullabaloo is over less than 2% of the entire text of the New Testament. And in that less than 2%, you can select any reading that you wish among the manuscripts, (that's not our approach, but you can) and it won't change Christian doctrine one bit."

Dr. Barker is wrong on TWO COUNTS! (1) His "less than 2%" difference between any of the Greek manuscripts would be 2,810 Greek words (12.9 pages). The truth of the matter is that there is a 7% difference between the Westcott and Hort Greek text and the Textus Receptus that underlies the KJV. This would be 9,970 Greek words (45.9 pages). This is a most serious error. It is a blatant falsehood that is being promulgated by the chairman of the NIV translation committee. It would give false confidence to the pastor and members of this church that had just recently given up the KJV in favor of Dr. Barker's NIV. (2) The second serious error is Dr. Barker's statement relative to the fact that variations in manuscripts "won't change Christian doctrine one bit." In our book, we specify 158 such passages. Jack Moorman lists 356 such passages. These two falsehoods, from someone who should know better, are the major ones used to lull Bible-believing Christians into deep slumber concerning the Bible version controversy that has been raging.

The King James Bible's Greek text is worth fighting for! The Greek Text of the New Testament is truly a BATTLEGROUND! Someone might say to you that there is really very little difference in the two Greek texts. They may tell you that you shouldn't be fighting about these differences. It seems to me that almost 46 pages of the Greek N.T. ARE worth fighting about. 9,970 Greek words are worth fighting about. 7% of the Greek N.T. is worth fighting about. This is a BATTLEGROUND! We must not retreat. We must do battle for the Lord's Words! We must stand fast. If we lose in this battle between truth and error, there's no stopping the onrush of more error. In the tug of war with truth and error, there is no middle ground. Those of us who believe in standing up for the Lord Jesus Christ should remember His Words: "Whosoever therefore shall be ashamed of me and of my words in this adulterous and sinful generation; of him also shall the Son of man be ashamed, when he cometh in the glory of his Father with the holy angels" (Mk. 8:38).

The KJV Greek Text Attested by the Evidence

Manuscripts	Total	WH/TR	%MSS WH/TR
Papyrus	81(88)	13/75	15%/85%
Uncials	267	9/258	3%/97%
Cursives	2764	23/2741	1%/99%
Lectionaries	2143	0/2143	0%/100%
Totals	5255	45/5210	1%/99%

As of 1967, Kurt Aland, of Munster, Germany, counted a total of 5,255 Greek manuscripts still in existence. Though there are a few others since 1967, I use these figures which are still very close. Aland is the lead editor of the 26th edition of the Nestle/Aland Greek New Testament which is being used as the critical text of today. I am using Aland's 1967 figures.

As you can see from the table, there are 81 (now 88) papyrus fragments. There are 267 uncial manuscripts. These are large, capital letter documents. There are 2,764 cursives manuscripts. These are the flowing hand manuscripts. There are 2,143 lectionary manuscripts. These are portions of Scripture that were read on certain days of the church year. This totals at least 5,255 Greek manuscripts of the N.T. that have been preserved and are available for us today.

The table gives the approximate number and percent of each type of Greek manuscript that supports the Westcott-Hort (WH) Greek text, as well as the number and percent of each class that supports the Textus Receptus (TR) Greek text. These approximations are taken from the careful research of Jack Moorman in his book *Forever Settled* (see Bibliography). The WH figures are given first and those for the TR second. For the papyrus fragments the score is 13 to 75 (15% to 85%). For the uncial manuscripts the score is 9 to 258 (3% to 97%). For the cursive manuscripts the score is 23 to 2,741 (1% to 99%). For the lectionary manuscripts the score is 0 to 2,143 (0% to 100%). For the totals for all classes of manuscripts the score is 45 to 5,210. This is a ratio of less than 1% to more than 99%!

The King James Bible's Greek Text has been preserved by God. Which of the two kinds of Greek text has God preserved? How do you define preservation? The Scripture says: *"The words of the Lord are pure Words: as silver tried in a furnace of earth, purified seven times. Thou shalt keep them, O Lord, Thou shalt preserve them from this generation for ever"* (Ps. 12:6,7).

Obviously God has "KEPT" and "PRESERVED" His Words in the 99% of the evidence, rather than in the 1%. By very definition, this is "PRESERVATION." Suppose I had 100 million dollars to begin with and a thief stole it from me. Suppose I reported this to the police; and after long investigation, they were able to recover 99 million dollars out of the 100 million dollars. The thief would keep one million dollars. Which of the two parties could most accurately be described as having "PRESERVED" the 100 million dollars:

the thief who had the one million dollars, or the police who recovered the 99 million dollars? The one million would be a "PRESERVATION" of practically nothing (1%) compared to the 99 million (99%). And so it is with the Greek manuscripts of the N.T. The fulfillment of God's promise to "KEEP" and "PRESERVE" His Words is to be found in the more than 99% of the manuscripts we have today. And these support the Greek Text that underlies the KJV, and NOT the Greek text that underlies the modern versions and perversions!

The false Greek texts of "B" and "ALEPH" contradict one another in over 3,000 places in the Gospels alone. In the total numbers of manuscripts, you'll notice that the Westcott-Hort type has only 45 manuscripts that go along with it as over against 5,210 that go along with the TR that underlies the KJV. This 45 includes "B" (Vatican) and "Aleph" (Sinai) and forty-three of their little heretical puppets that follow them. The theory behind the acceptance of these less than 1% is that "The oldest are the best." The oldest are not necessarily the best, especially if they have been tampered with by heretics!

Both Dr. Frederick Scrivener and Dean John William Burgon agreed that the greatest pollution of the stream of pure manuscripts was accomplished in the first 100 years after the New Testament was written! So the oldest are not necessarily the best! This is especially true since the heretics had their knives out "correcting" the Greek N.T. almost as soon as it was written. The Egyptian scribes and editors of "B" (Vatican) and "Aleph" (Sinai) were some of the most vicious "correctors" of God's Words; yet these two Greek texts form the very bedrock of the new versions and perversions of our day. "B" and "Aleph" contradict each other, as Herman Hoskier has so accurately pointed out in his two volume work entitled Codex B and Its Allies, in over 3,000 places in the four Gospels alone! So, they are not good witnesses. They are false witnesses indeed!

#2: The King James Bible Has Superior Translators

The second reason for defending the KJV is because it has superior translators. This correctly implies that the various versions and perversions of the Bible have inferior translators.

Let's take a brief look at the superior translators of the KJV. Why do I say that the KJV translators are superior? I say they are superior because they ARE superior! I think that there is no question about the expertise and ability of the translators who gave us our KJV. The new version people often say that the KJV translators were rather ignorant and didn't know as much about translating as the "translators/paraphrasers" of today. This is not only prideful, but completely false. Their linguistic qualifications are unequalled!

The accomplishments of Lancelot Andrews. Let's mention Dr. Lancelot Andrews. He was certainly a superior KJV translator. He had mastered fifteen languages. Someone said that if Dr. Andrews had been present at the confusion of tongues at the tower of Babel, he could have served as interpreter general. I don't know any of the modern "translator/paraphrasers" who have mastered fifteen languages, do you? Send me their names, if you have proof of this.

The acumen of William Bedwell. How about Dr. William Bedwell? He was famed in Arabic learning. I don't know how many of these new men who are "translating/paraphrasing" for these modern versions and perversions who have studied as much of the Arabic language as he had. In fact, he published in quarto, an edition of the Epistles of St. John in Arabic with a Latin version. I don't know how many men today could do that. Dr. Bedwell left many Arabic manuscripts in the University of Cambridge, with numerous notes and a font of types for printing them. In fact, he wrote an Arabic lexicon, or dictionary, in three volumes. He also began a Persian dictionary which is among Archbishop Laud's manuscripts, still preserved in the Bodleian Library at Oxford today. I don't think anyone among our modern "translators/paraphrasers" of today has done this or could do this! Do you know any of these men who have written an Arabic dictionary and begun a Persian dictionary, or done anything similar in the scholarly world that will even come close to the accomplishments of William Bedwell? If so, send me their names and the proof. In our day, many people watch too much television. They attend too many football games, baseball games, and basketball games. We are ignoramuses today compared to the scholars who gave us our KJV!

The acceptability of Miles Smith. Look at the acceptability of Dr. Miles Smith. He was an expert in Hebrew, in Chaldee, in Syriac, and in Arabic. They were almost as familiar to him as his native tongue. Dr. Smith went through both the Greek and Latin church Fathers, making annotations on them all.

The activities of Henry Saville. Sir Henry Saville was proficient in both Greek and mathematics. He became tutor in these two subjects to Queen Elizabeth. I don't know how many queens or kings our modern "translators/paraphrasers" have tutored, do you? Saville translated the histories of Cornelius Tacitus and published the same with notes. He published, from the manuscripts, the writings of Bradwardin against Pelagius, The Writers of English History Subsequent to Bede, and Prelections on the Elements of Euclid. He was the first to edit the complete works of Chrysostom, the most famous of the Greek Fathers. He was a profound and exact scholar.

The academics of John Bois. John Bois was expert in Hebrew as well as Greek. He studied at his father's knee. In fact, at the age of five, he had read the whole Bible IN HEBREW!! At the age of six, John Bois was able to write Hebrew in a clear and elegant style. If you know anything about the Hebrew letters, it's difficult to write in an elegant style, or in any style, for that matter. Much more could be said about John Bois.

The superior translators in general. Have you ever heard of Gulliver's Travels? It tells of Gulliver's adventures with the inhabitants of Lilliput. Do you remember what the

Lilliputians did to poor Gulliver? They were tiny, tiny people, and Gulliver was like a giant to them. While he was asleep, they tied up Gulliver with tiny cords so he couldn't move. I liken the KJV translators to the giant Gulliver and the "translators/paraphrasers" of today to tiny Lilliputians. It states in Ge. 6:4: "There were GIANTS in the earth in those days..." It was true also from 1604 to 1611, when these profound scholars gave us our incomparable King James Bible! They had mastered English as well as the Hebrew/Aramaic and Greek. They also knew the cognate or brother-sister-cousin related languages that shed light on the Hebrew/Aramaic and Greek such as the Aramaic, the Arabic, the Persian, the Coptic, the Syriac, and the others. When the modern "translators/paraphrasers" come upon a word they don't understand, they throw up their hands in dismay. The KJV translators did not meet with such difficulty because they knew the cognate languages so well that they could unlock such mysteries. Our modern "translators/paraphrasers" are linguistically illiterate when compared to the men who gave us our KJV. They truly were "GIANTS"!!

#3: THE KING JAMES BIBLE HAS SUPERIOR TECHNIQUE

The third reason for defending the KING JAMES BIBLE is because it has superior technique of translation. This correctly implies that the various versions and perversions of the Bible have inferior technique of translation.

The KJV translators used the superior technique of verbal equivalence and formal equivalence—not dynamic equivalence. The modern versions and perversions have used, to a greater or lesser degree, the inferior technique of dynamic equivalence and have disdained both verbal and formal equivalence.

Alleged Dynamic Equivalencies In The KJV

1. **"God Forbid."** Some people allege that the KJB translators used dynamic equivalence in their expression "God forbid." Even if it were the case (and I do not accept that it is), it is found only fourteen times in the New Testament: Ro. 3:4,6,31; 6:2,15; 7:7,13; 9:14; 11:1,11; 1 Co. 6:15; Ga. 2:17; 3:21; 6:14. It is a rendering of "mE genoito" which is "may it not be" or "let it not be." This is perfect 1611 parlance for "God forbid." It was quite literal in 1611. If you don't believe it, consult the Oxford English Dictionary which gives you the meaning of "God forbid" in 1611. It is found only seven times in the O.T.: Ge. 44:7,17; Jos. 22:29; 24:16; 1 Sa. 12:23; 1 Ch. 11:19; Job 27:5. It is a rendering of "chala" which is "may it be something profane" or "may it be far from me." Again, "God forbid" is a perfect 1611-parlance for the Hebrew words used.
2. **"God Save the King."** Another favorite allegation of dynamic equivalency in the KJV is the expression "God save the king." Even if it were the case (and I do not accept that it is), it is only found four times in the O.T.: 1 Sa. 10:24; 2 Sa. 16:16; 2 Ki. 11:12; 2 Ch. 23:11. It means "may the king live long" or "may the king be preserved or safe." Well, if the king lives long, he is "saved" is he not? [Editor: The term "salvation" was used in a much broader sense in past centuries.] So why not let the 1611-parlance of "God save the king" alone? The fact is that such examples are very, very few in the KJV, whereas they abound in the modern versions and perversions because in those, the dynamic equivalent technique is the rule rather than the exception.

The KJV's Verbal And Formal Equivalence

The KJV basically uses the technique of verbal equivalence and formal equivalence. Verbal equivalence means that the very words, wherever possible, are brought over from Hebrew into English and from Greek into English. The KJV also uses the technique of formal equivalence, that is, the translators brought over, wherever possible, the very forms of the Hebrew and Greek words into English. They didn't transform the grammar. They didn't take a noun and make a verb out of it. They brought a verb into a verb and a noun into a noun wherever possible. They were skilled craftsmen who had a proper concept of what "translation" really is. It comes from translatus which in turn comes from two Latin words, trans ("across") and latus which is the past participle of fero ("to carry"). It means to "carry across" from one place to another, or from one language to another. It does not mean to CHANGE, or to ADD, or to SUBTRACT!

Let me illustrate "translation." If I have my wife's pocketbook and I want to translate it from one side of the church to the other, I would simply pick it up, take it across the aisle, and put it on the other side of the church. I wouldn't leave any of it behind, even though there may be some things in it I wouldn't want to take over. I wouldn't add anything to it, and I wouldn't drop any of it in the center aisle. Now that's translation, translatus. That's what the KJV translators did. They just simply took the Hebrew words and put them into English. They picked up the Greek words and put them into English. That's translation. That's the superior technique.

The Modern Versions' Use Of Dynamic Equivalence

I have a computer print-out research of three of these modern versions—the New King James, the New American Standard, and the New International. When compared to the Hebrew and Greek texts, I found that the New King James Version had over 2,000 examples of dynamic equivalency, that is, adding to, subtracting from, or changing the Words of God. In a similar study of the New American Standard Version, I found over 4,000 such examples. In a similar study of the New International Version I found over 6,653 such examples.

What is meant by dynamic equivalency? "Dynamic" means "moving or changing." "Equivalence" means "the same or unchanging." You can't have it both ways! It is either changing or unchanging. Those who use this false technique in the various "translations/paraphrases" think it's a great technique. The bottom line for such a

technique is that it gives a human being the right to ADD to God's Words (which is sin), to SUBTRACT from God's Words (which is sin), or to CHANGE God's Words (which is sin). God pronounces the strongest possible CURSE on anyone who dares to do any of those three things to God's Words!! Those who use this false technique are really paraphrasing rather than translating. Paraphrase comes from two Greek words, para ("along side or beside") and phrasis ("a word or phrase"). It means to use a word or phrase that is along side of the real meaning. It is to state something in other words. We should seek, as the KJV translators sought, to put into English the exact and accurate meaning of the Hebrew and Greek Words of God rather than to give something that is "beside" or "along side of" the word or phrase.

#4: The King James Bible Has Superior Theology

The fourth reason for defending the KJV is because it has superior theology. This correctly implies that the various versions and perversions of the Bible have inferior theology.

Some Denials That Theology Is Affected By Greek Or English Versions.

It is said by those who use the new versions and perversions of the Bible that there is no difference in any of them when it comes to theology. It is also said that there is no difference in any of the Greek texts in the matter of theology. This is even said by those who are looked up to as Bible believing leaders. There are two phases of their theological denial:

1. These men believe that the Greek textual variants between the two basic Greek texts do not affect theology or doctrine. They believe that the false Westcott and Hort Greek text (when compared to the Greek text of the KJV) contains nothing that is theologically deficient or doctrinally incorrect. This is false.
2. These men also believe that the modern English versions do not contain changes from the KJV that affect theology or doctrine. They believe that you can take any modern English version you wish and when you compare it to the KJV, that version does not have anything in it that is theologically deficient or doctrinally incorrect. This is also false....

Dr. Sumner wrote: "The rare parts about which there is still uncertainty do not effect [sic] in any way any doctrine." This is false! Doctrine IS affected. Dr. Robert L. Thomas, John MacArthur's professor in his California Seminary, wrote: "No major doctrine of scripture is affected by a variant reading." False, again. Dr. H.S. Miller wrote: "No doctrine is affected." False again. Dr. Stanley Gundry stated: "Only a few outstanding problems remain, and these do not affect doctrine or divine command to us." False again. Dr. Ernest Pickering wrote: "Important differences of textual readings are relatively few and almost none would affect any major Christian doctrine." False again!

Some Examples Of Theology That Is Affected By Greek And English Versions.

I have given 158 examples of the theological superiority of the KJV in my book. I selected these from Jack Moorman's compilation of a total of 356 doctrinal passages that have been changed in the Egyptian heretical Greek texts of "B" (Vatican), "Aleph" (Sinai), and others. I'll give you some examples of doctrines that are affected by these false Greek texts and new versions.

1. John 3:15. "That whosoever believeth in him should not perish, but have eternal life."

Do you know what the "B" (Vatican) and "Aleph" (Sinai) manuscripts do to the three words, "should not perish"? They REMOVE them. So, in the two false Greek texts, there's no hell in Jn. 3:15. What versions follow these corrupted Greek texts? The NIV follows them, the NASV follows them, and the NKJV in the footnotes, follows them. So do the other modern versions and perversions. For them, there is no hell in Jn. 3:15. Is this not a major doctrine?

2. John 6:47. Let me see if you can accurately lead a soul to Christ using exclusively Jn. 6:47 as rendered in the new versions. Note John 6:47 in the KJV, where the Lord Jesus declared: "Verily, verily, I say unto you, He that believeth on me hath everlasting life."

That verse is as clear as a bell, on how to receive "everlasting life." But, the Westcott and Hort Greek text, following the "B" (Vatican) and "Aleph" (Sinai) manuscripts, takes out those two vital and precious words, "on me." Because of their reliance on these false Egyptian Greek texts, the NIV also removes "on me." So does the NASV. So does the NKJV in the footnotes. So do the other modern versions and perversions. If you're trying to lead a soul to Christ with those new versions and perversions, using Jn. 6:47 exclusively, you'll never lead them to Christ, because "on me" (Christ) is gone from that verse in their perversions! All they say is something like this: "Whoever believes has everlasting life." Believes what? Their verse doesn't say. Their verse merely says "believes." ... That's major false doctrine in my judgment, and it stems directly from false Greek texts and false English perversions!

3. Romans 1:16. Here's what it says in the accurate KJV: "For I am not ashamed of the gospel of Christ: for it is the power of God unto salvation to every one that believeth; to the Jew first, and also to the Greek."

The heretical Greek texts of "B" (Vatican) and "Aleph" (Sinai) remove the two words "of Christ" in this verse. Because of this, the NIV also removes these words. So does the NASV. So does the NKJV in the footnotes. So do the other modern versions and perversions. This certainly is doctrine. "Gospel" means "good news" or a "good announcement." What "gospel" could be inserted there instead of the "gospel of Christ"? Was it the good news about a pay raise? Was it the good news about a new car, a new hat, or a new house? No! It's the gospel or good news about Christ. That's

doctrine! That's theology!

4. John 7:8. Was the Lord Jesus Christ a liar? If you believe the false Greek text, "Aleph" (Sinai), and some of the versions, He was. Note Jn. 7:8: "Go ye up unto this feast: I go not up yet unto this feast; for my time is not yet full come."

According to the Greek text "Aleph" (Sinai), the word "yet" must be removed. The NASV omits it also. So does the NKJV in the footnotes. So do some other modern versions and perversions. Why do I say this removal of "yet" makes the Lord Jesus Christ out to be a liar? Because He went up to the feast in question. If He told his brethren that He was NOT going up to the feast, and then later went up to that feast, He would have told a lie, would He not? This certainly is a major theological doctrine. As in all of the other 356 doctrinal passages [which are corrupted in the modern versions and listed in Jack Moorman's book], the KJV has superior theology here. The perversions are inferior in their theology and doctrine! Stay away from them!

Concluding remarks: I believe that in the King James Bible we have the Word of God kept intact in English. I believe we should defend the KJV for four reasons: (1) It has superior original language texts (Hebrew and Greek); (2) It has superior translators; (3) It has superior technique; and (4) It has superior theology.

We ought not to be ashamed of the Book of books that has stood the test of time and will continue standing. Let's stand for it and with it. ... The KJV, which is being hammered and beaten on every hand today (by so-called "friend" and foe alike), can be very much likened to the "ANVIL" in that famous poem with which I close:

THE DIFFERENCE BETWEEN THE 1611 KJV AND THE PRESENT KJV

In the New King James Version they have the history of the King James Bible in the back. On page 1229 of my edition, the editors wrote:

"Over the years from 1611 to 1616, words and phrases in the King James Bible were changed, and printing errors were corrected.

"In 1629 the first edition of the Authorized Version, printed by the presses of Cambridge University, underwent a thorough and systematic revision of the text, the italics and the marginal references. Dr. Samuel Ward and Dean Bois [he is the one who read the Hebrew Bible when he was five] two of the 1611 translators, participated in that revision. A still further revision, more thorough than the first, was carried out in the Cambridge edition of 1638. This carefully supervised revision covered 'from the beginning of the volume to the end.'

"The first Bible to contain dates of biblical events in the margin was a three-volume edition in 1701 ... In 1762 Dr. Thomas Paris, a Fellow of Trinity College, Cambridge issued a major revision of the King James Bible; and seven years later the Oxford Revision, the work of Dr. Benjamin Blayney was released. ... Marginal notes were increased to almost 65,000, half of which were cross-references."

Basically, those were the revisions up to 1769. The question is, how great were those revisions? How much was the wording changed? That is why I compared the present day Old Scofield King James Version and read the original 1611 and looked not just at the spelling changes. Some say there are 40,000 to 50,000 changes, and if you listened to them you would think we don't have anything like the original today. That would be a tremendous number of changes in my judgment. More confusion. They want an excuse to give us a "new" King James Version. That is why they give the history of the changes, to make us think this is JUST ONE MORE CHANGE. If there are 40,000 to 50,000 changes, they are related, by and large, to spelling differences, NOT to changes in the meaning or sounds of words.

For instance, take John 9, the account of the man born blind. Now, the word "blind" in verse 1 is spelled "blinde." It's a change. But is "blind" any different from "blinde"? If that is a change you're talking about, it doesn't affect the ear. Now, in the second verse, "sin" is spelled "sinne." That is a change. Then the word "born" is spelled "borne." But the sound is the same. What I did, was to count only the changes that could be HEARD. And from Genesis to Revelation, did I get 30,000? No. Did I get 20,000? No. 1,000? No. I got 421 changes to the ear, that could be heard, out of the 791,328 words. Just 421. That is actually one change out of 1,880 words. As for those 421 changes to the ear--most of them minor, just changes in spelling.

There were ONLY 135 SUBSTANTIAL CHANGES that were different words. The others were only 285 minor changes of form only. Of these 285 minor changes, there are 214 very minor changes such as "towards" for "toward"; "burnt" for "burned"; "amongst" for "among"; "lift" for "lifted"; and "you"; for "ye." These kinds of changes represent 214 out of the 285 minor changes of form only. Now you're talking about only 136 real changes out of 791,328 words. Many people imply that the King James Bible is completely changed from what they had in 1611, that there are THOUSANDS of differences. You tell them about the mere 136 changes of substance plus 285 minor changes of form only. (D.A. Waite, Defending the King James Bible).

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Thou hast magnified thy word above all thy name -Psalm 138:2, KJV

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Various Contradictions and Omissions

This table compares various verses in the KJV, NIV, NASB, and NWT. The term "OMITTED" is used when either the phrase or the verse in question is omitted. This table is a very small sampling of contradictory verses, not an exhaustive one.

Some people have objected to me comparing the NWT with the NIV and NASB. They complain that the NWT is an "obvious" corruption of Scripture on the part of the Jehovah's Witness cult. Instead of complaining about the comparison, they should be wondering why the NIV and NASB so frequently agree with the NWT.

I have noticed that in some cases, different editions may not treat a verse the same way. This table represents the verses as I have them in my printed editions (NIV 1984, NASB 1977, NWT 1984).

	AV (King James)	New International	New American Standard	New World Translation
Mt 9:13	for I am not come to call the righteous, but sinners to repentance.	For I have not come to call the righteous, but sinners.	For I did not come to call the righteous, but sinners.	For I came to call, not righteous people, but sinners.
Mt 18:11	For the Son of man is come to save that which was lost.	OMITTED	footnote casts doubt	OMITTED
Mt 19:17	Why callest thou me good?	"Why do you ask me about what is good?"	"Why are you asking me about what is good?"	"Wny do you ask me about what is good?"
Mt 25:13	Ye know neither the day nor the hour wherein the Son of man cometh.	You do not know the day or the hour.	You do not know the day nor the hour.	You know neither the day nor the hour,
Mk 10:24	.how hard it is for them that trust in riches to enter into the kingdom of God!	.how hard it is to enter the kingdom of God!	.how hard it is to enter the kingdom of God!	.how difficult a thing it is to enter into the kingdom of God!
Lk 2:33	And Joseph and his mother,,,	The child's father and mother.	His father and mother.	its father and mother.
Lk 4:4	Man shall not live by bread alone, but by every word of God.	Man does not live on bread alone.	Man shall not live on bread alone.	Man must not live by bread alone.
Lh 4:8	Get thee behind me, Satan.	OMITTED	OMITTED	OMITTED
Jn 6:47	He that believeth on me hath everlasting life.	He who believes has everlasting life.	He who believes has eternal life.	He that believes has everlasting life.
Jn 8:9	And when they heard it, being convicted by their own conscience , went out.	.those who heard began to go away.	.when they heard it, they began to go out one by one.	OMITTED
Jn 9:4	I must work the works of him that sent me.	We must do the work of him who sent me.	We must work the works of Him who sent Me.	We must work the works of him that sent me.
Jn 10:30	I and my Father are one	I and the Father are one.	I and the Father are one.	I and the Father are one.
Ac 2:30	that of the fruit of his loins, according to the flesh, he would raise up Christ to sit on his throne;	.he would place one of his descendants on his throne.	.to seat one of his descendants upon his throne.	.he would seat one from the fruitage of his loins upon his throne.
Ac 8:37	If thou believest with all thine heart, thou mayest. And he answered and said, I believe that Jesus Christ is the Son of God.	OMITTED	footnote casts doubt (some editions just omit it)	OMITTED
Ac 23:9	Let us not fight against God.	OMITTED	OMITTED	OMITTED
Rom 13:9	Thou shalt not bear false witness.	OMITTED	OMITTED	OMITTED
Co 1:14	In whom we have redemption through his blood , even the forgiveness of sins.	In whom we have redemption, the forgiveness of sins.	In whom we have redemption, the forgiveness of sins.	By means of whom we have our release by ransom, the forgiveness of our sins.

1Ti 3:16	God was manifest in the flesh.	He appeared in a body.	He who was revealed in the flesh.	He was made manifest in the flesh.
1Ti 6:5	Perverse disputings of men of corrupt minds, and destitute of the truth, supposing that gain is godliness: from such withdraw thyself.	"from such withdraw thyself" is omitted	"from such withdraw thyself" is omitted	"from such withdraw thyself" is omitted
1Pe 1:22	Ye have purified your souls in obeying the truth through the Spirit.	you have purified yourselves by obeying the truth.	Since you have in obedience to the truth purified your souls.	Now that you have purified your souls by your obedience to the truth.
1Jo 4:3	And every spirit that confesseth not that Jesus Christ is come in the flesh is not of God.	But every spirit that does not acknowledge Jesus is not from God.	And every spirit that does not confess Jesus is not from God.	But every inspired expression that does not confess Jesus does not originate with God.
Re 5:14	Four and twenty elders fell down and worshipped him that liveth for ever and ever.	.the elders fell down and worshipped.	.the elders fell down and worshipped.	.the elders fell down and worshipped.
Re 20:9	Fire came down from God out of heaven.	Fire came down from heaven.	Fire came down from heaven.	Fire came down out of heaven.
Re 21:24	And the nations of them which are saved shall walk in the light of it.	The nations will walk by its light.	And the nations shall walk by its light.	And the nations will walk by means of its light.

See more [corruptions and omissions](#).

"Seek ye out of the book of the Lord, and read" -Isaiah 34:16, KJV

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Thou hast magnified thy word above all thy name -Psalm 138:2, KJV



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Was King James a Homosexual?

There is absolutely no legitimate historical evidence to indicate that he was.

The same critics who decry examinations of the lives of Westcott and Hort as *ad hominem* attacks gleefully slander King James and by association deride the Bible translation that now bears his name. First, we must note that whereas Westcott and Hort are directly responsible for modern textual criticism theory and practice, having a major impact on translations employing their methods, King James did not have such influence on the AV.

Second, the charge itself is slanderous and false. The historical basis for the charge is based on non-eye witness claims of enemies of King James who resented a Scott being on the throne of England. Modern scholars who continue to perpetuate this lie find themselves quoting modern homosexual authors with a clear agenda to promote, and betray their monumental ignorance of historical context of writings and customs. These same "historians" would cite 1 Sam. 18 as proof that David and Jonathan had sexual relations.

Further, an examination of King James' numerous extant writings show him to be a true man and father; in deep love with his wife. For complete and detailed research on this issue, I refer you to the book [King James VI of Scotland & I of England, Unjustly Accused?](#), by Stephen A. Coston, which goes in to exhaustive detail on the matter.

Related Articles: [Erasmus, King James, and His Translators \(2/3\)](#)

The following is from Sam Gipp's *The Answer Book*.

QUESTION 3: I have been told that King James was a homosexual. Is this true?

ANSWER: No.

EXPLANATION: King James I of England, who authorized the translation of the now famous King James Bible, was considered by many to be one of the greatest, if not the greatest, monarchs that England has ever seen.

Through his wisdom and determination he united the warring tribes of Scotland into a unified nation, and then joined England and Scotland to form the foundation for what is now known as the British Empire.

At a time when only the churches of England possessed the Bible in English, King James' desire was that the common people should have the Bible in their native tongue. Thus, in 1603, King James called 54 of history's most learned men together to accomplish this great task. At a time when the leaders of the world wished to keep their subjects in spiritual ignorance, King James offered his subjects the greatest gift that he could give them. Their own copy of the word of God in English.

James, who was fluent in Latin, Greek, and French, and schooled in Italian and Spanish, even wrote a tract entitled "Counterblast to Tobacco," which was written to help thwart the use of tobacco in England.

Such a man was sure to have enemies. One such man, Anthony Weldon, had to be excluded from the court. Weldon swore vengeance. It was not until 1650, twenty-five years after the death of James, that Weldon saw his chance. He wrote a paper calling James a homosexual. Obviously, James, being dead, was in no condition to defend himself.

The report was largely ignored since there were still enough people alive who knew it wasn't true. In fact, it lay dormant for years, until recently when it was picked up by Christians who hoped that vilifying King James would tarnish the Bible that bears his name so that Christians would turn away from God's book to a more "modern" translation.

It seems, though, that Weldon's false account is being once again largely ignored by the majority of Christianity with the exception of those with an ulterior motive, such as its author had.

It might also be mentioned here that the Roman Catholic Church was so desperate to keep the true Bible out of the hands of the English people that it attempted to kill King James and all of Parliament in 1605.

In 1605 a Roman Catholic by the name of Guy Fawkes, under the direction of a Jesuit priest by the name of Henry Garnet, was found in the basement of Parliament with thirty-six barrels of gunpowder which he was to use to blow up King James and the entire Parliament. After killing the king, they planned on imprisoning his children, re-establishing England as a state loyal to the Pope and kill all who resisted. Needless to say, the perfect English Bible would have been one of the plot's victims. Fawkes and Garnet and eight other conspirators were caught and hanged.

It seems that those who work so hard to discredit the character of King James join an unholy lot.

"Seek ye out of the book of the Lord, and read" -Isaiah 34:16, KJV

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Wasn't Erasmus a boot-licking papist?

Related articles: [Erasmus, King James, and His Translators \(1/3\)](#)

The following is from Sam Gipp's *The Answer Book*.

QUESTION: Was Erasmus, the editor of the Textus Receptus, a "good" Roman Catholic?

ANSWER: Erasmus, who edited the Greek text which was later to be known as the Textus Receptus, was an embarrassment to the pope and a poor example of a "good" Roman Catholic.

EXPLANATION: Desiderius Erasmus was born in 1466 and died in 1536 at the age of seventy. This was no mean feat during the days when the plagues, coupled with primeval medical practices, worked together to limit the average age of a man's life to approximately 35-40 years.

Both of his parents fell victim to that same plague while Erasmus was just a lad. He and his brother were then placed in the care of an uncle who promptly sent them off to a monastery just to be rid of them. Thus Erasmus's destiny was sealed long before he could ever have a say in the matter.

Young Erasmus became well known for his charm, urbanity and wit, and was in possession of an obviously above average intellect. He was later to choose to be an Augustinian on the sole attribute that they were known to have the finest of libraries.

His behavior was somewhat bizarre by Augustinian standards. He refused to keep vigils, never hesitated to eat meat on Fridays, and though ordained, chose never to function as a priest. The Roman Church had captured his body, but quite apparently his mind and heart were still unfettered.

He is known to history as one of the most prolific writers of all times.

Erasmus was a constant and verbal opponent of the many excesses of his church. He berated the papacy, the priesthood and the overindulgences of the monks. He stated that the monks would not touch money, but that they were not so scrupulous concerning wine and women. He constantly attacked clerical concubinage and the cruelty with which the Roman Catholic Church dealt with so-called "heretics." He is even credited with saving a man from the Inquisition.

One of his many writings consisted of a tract entitled "Against the Barbarians" which was directed against the overt wickedness of the Roman Catholic Church.

He was a constant critic of Pope Julius and the papal monarchy. He often compared the crusade-leading Pope Julius to Julius Caesar. He is quoted as saying, "How truly is Julius playing the part of Julius!" He also stated, "This monarchy of the Roman pontiff is the pest of Christendom." He advised the church to "get rid of the Roman See." When a scathing satire, in which Pope Julius was portrayed as going to Hell, written in anonymity, was circulated, it was fairly common knowledge that its author was Erasmus.

He was offered a bishopric in hopes that it would silence his criticism. He rejected the bribe flat.

Erasmus published five editions of the New Testament in Greek. They were brought out successively in 1516, 1519 1522, 1527 and 1535. His first two editions did not contain I John 5:7 although the reading had been found in many non-Greek texts dating back as early as 150A.D. Erasmus desired to include the verse but knew the conflict that would rage if he did so without at least one Greek manuscript for authority. Following the publication of his second edition, which like his first consisted of both the Greek New Testament and his own Latin translation, he said that he would include I John 5:7 in his next edition if just one Greek manuscript could be found which contained it. Opponents of the reading today erringly charge that the two manuscripts found had been specially produced just to oblige Erasmus's request, but this charge has never been validated and was not held at the time of Erasmus's work.

The Roman Catholic Church criticized his works for his refusal to use Jerome's Latin translation, a translation that he said was inaccurate. He opposed Jerome's translation in two vital areas.

He detected that the Greek text had been corrupted as early as the fourth century. He knew that Jerome's translation had been based solely on the Alexandrian manuscript, Vaticanus, written itself early in the fourth century.

He also differed with Jerome on the translation of certain passages which were vital to the claimed authority of the Roman Catholic Church.

Jerome rendered Matthew 4:17 thus: "Do penance, for the kingdom of Heaven is at hand."

Erasmus differed with: "Be penitent for the kingdom of heaven is at hand."

Erasmus was also a staunch defender of both Mark 16:9-21 and John 8:1- 12. Zeal which our modern-day scholars cannot seem to find.

Possibly Erasmus's greatest gift to mankind was his attitude toward the common man. In the rigidly "classed" society in which he lived, he was an indefatigable advocate of putting the Scripture in the hands of the common man. While Jerome's Latin had been translated at the bidding of the Roman hierarchy, Erasmus translated his Latin with the express purpose of putting it into the hands of the common people of his day. A practice that the Roman Catholic Church knew could be dangerous to its plan to control the masses.

Erasmus is quoted as saying, "Do you think that the Scriptures are fit only for the perfumed?" "I venture to think that anyone who reads my translation at home will profit thereby." He boldly stated that he longed to see the Bible in the hands of "the farmer, the tailor, the traveler and the Turk." Later, to the astonishment of his upper classed colleagues, he added, "the masons, the prostitutes and the pimps" to that declaration.

Knowing his desire to see the Bible in the hands of God's common people, it seems not so surprising that God was to use his Greek text for the basis of the English Bible that was translated with the common man in mind, the King James Bible.

It has been said that "Erasmus laid the egg that Luther hatched." There is probably far more truth to this statement than can be casually discerned. For the reformers were armed with Erasmus's Bible, his writings and his attitude of resistance to Roman Catholic intimidation. Of Luther he said, "I favor Luther as much as I can, even if my cause is everywhere linked with his." He wrote several letters on Luther's behalf, and wholeheartedly agreed with him that salvation was entirely by grace, not works. He refused pressure by his Roman Catholic superiors to denounce Luther as a heretic. If Erasmus had turned the power of his pen on Luther, it would undoubtedly have caused far more damage than the powerless threats of the pope and his imps were able to do. As it is, only his disagreement with Luther's doctrine of predestination ever prompted him to criticize the Reformer with pen and ink.

Erasmus's greatest point of dissension with the Roman Church was over its doctrine of salvation through works and the tenets of the church.

He taught that salvation was a personal matter between the individual and God and was by faith alone. Of the Roman system of salvation he complained, "Aristotle is so in vogue that there is scarcely time in the churches to interpret the gospel." And what was "the gospel" to which Erasmus referred? We will let him speak for himself.

"Our hope is in the mercy of God and the merits of Christ." Of Jesus Christ he stated, "He...nailed our sins to the cross, sealed our redemption with his blood." He boldly stated that no rites of the Church were necessary for an individual's salvation. "The way to enter Paradise," he said, "is the way of the penitent thief, say simply, Thy will be done. The world to me is crucified and I to the world."

Concerning the most biblical sect of his time, the Anabaptists, he reserved a great deal of respect. He mentioned them as early as 1523 even though he himself was often called the "only Anabaptist of the 16th century." He stated that the Anabaptists that he was familiar with called themselves "Baptists." (Ironically, Erasmus was also the FIRST person to use the term "fundamental.")

So we see that when Erasmus died on July 11, 1536, he had led a life that could hardly be construed to be an example of what could be considered a "good Catholic."

But perhaps the greatest compliment, though veiled, that Erasmus's independent nature ever received came in 1559, twenty-three years after his death. That is when Pope Paul IV put Erasmus's writings on the "Index" of books, forbidden to be read by Roman Catholics.

"Seek ye out of the book of the Lord, and read" -Isaiah 34:16, KJV

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Would you take a magic marker to your Bible and cross out words from passages?

This chart illustrates what was done when the text used by Christianity for 1800 years was replaced with a text assembled by Westcott and Hort in the nineteenth century and used as the basis for the English Revised Version, which nearly all modern translations closely follow.

The text shown here is the King James Version. Words, sentences, or entire verses in **strikethrough** illustrate portions that have been removed from the text underlying the KJV New Testament. **Not all modern versions are the same.** Sometimes the NASB will include a word the NIV doesn't, or the NRSV might omit a phrase the NIV and NASB both retain, etc... but for the most part, the examples below represent nearly all of the popular modern versions. (Psudeo-KJV versions such as the NKJV are far more subtle and are a different case. See the articles section for NKJV examinations.)

Compare your modern version and see what the KJV has that yours doesn't. *This list is not comprehensive, it is just a sample!* **The modern critical text that forms the basis for nearly all modern versions omits the equivalent of the entire books of 1st and 2nd Peter.**

Critics commonly charge that the traditional Bible text used by believers for 1800 years *adds* material, and that we should be thankful for Westcott and Hort who came along in the 19th century to restore the text of the New Testament that had been corrupt for 1800 years and during the entire reformation. This charge is of course made *against evidence to the contrary*, as you will find if you research the text lines (read other articles on this website). Further, it is interesting to note that one of these verses is this:

Romans 13:9: For this, Thou shalt not commit adultery, Thou shalt not kill, Thou shalt not steal, **Thou shalt not bear false witness.** Thou shalt not covet; and if there be any other commandment, it is briefly comprehended in this saying, namely, Thou shalt love thy neighbour as thyself.

The phrase "thou shalt not bear false witness" is missing from the modern critical text (and therefore most modern versions). Now I ask you: is it reasonable to assume that a scribe *added* a self-incriminating phrase to the passage? Isn't it more likely that "those who corrupt the word of God" (2 Cor. 2:17, KJV) *removed* the phrase which indicted them?

Now on to Westcott and Hort's Magic Marker Binge! (Part 1: Matthew - John)

Matthew	
1:25	And knew her not till she had brought forth her firstborn son: and he called his name JESUS.
5:44	But I say unto you, Love your enemies, bless them that curse you , do good to them that hate you, and pray for them which despitefully use you, and persecute you;
6:13	And lead us not into temptation, but deliver us from evil: For thine is the kingdom, and the power, and the glory, for ever. Amen.
6:33	But seek ye first the kingdom of God , and his righteousness; and all these things shall be added unto you.
8:29	And, behold, they cried out, saying, What have we to do with thee, Jesus , thou Son of God? art thou come hither to torment us before the time?
9:13	But go ye and learn what that meaneth, I will have mercy, and not sacrifice: for I am not come to call the righteous, but sinners to repentance.
12:35	A good man out of the good treasure of the heart bringeth forth good things: and an evil man out of the evil treasure bringeth forth evil things.
13:51	Jesus saith unto them , Have ye understood all these things? They say unto him, Yea, Lord.
15:8	This people draweth nigh unto me with their mouth , and honoureth me with their lips; but their heart is far from me.
16:3	And in the morning, It will be foul weather to day: for the sky is red and lowring. O ye hypocrites , ye can discern the face of the sky; but can ye not discern the signs of the times?
16:20	Then charged he his disciples that they should tell no man that he was Jesus the Christ.
17:21	Howbeit this kind goeth not out but by prayer and fasting.
18:11	For the Son of man is come to save that which was lost.
19:9	And I say unto you, Whosoever shall put away his wife, except it be for fornication, and shall marry another, committeth adultery: and whoso marrieth her which is put away doth commit adultery.



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19:17	And he said unto him, Why callest thou me good? there is none good but one, that is, God: but if thou wilt enter into life, keep the commandments.
20:7	They say unto him, Because no man hath hired us. He saith unto them, Go ye also into the vineyard; and whatsoever is right, that shall ye receive.
20:16	So the last shall be first, and the first last: for many be called, but few chosen.
20:22	But Jesus answered and said, Ye know not what ye ask. Are ye able to drink of the cup that I shall drink of, and to be baptized with the baptism that I am baptized with? They say unto him, We are able.
23:14	Woe unto you, scribes and Pharisees, hypocrites! for ye devour widows' houses, and for a pretence make long prayer: therefore ye shall receive the greater damnation.
25:13	Watch therefore, for ye know neither the day nor the hour wherein the Son of man cometh.
27:35	And they crucified him, and parted his garments, casting lots: that it might be fulfilled which was spoken by the prophet, They parted my garments among them, and upon my vesture did they cast lots.
28:9	And as they went to tell his disciples, behold, Jesus met them, saying, All hail. And they came and held him by the feet, and worshipped him.
Mark	
1:14	Now after that John was put in prison, Jesus came into Galilee, preaching the gospel of the kingdom of God,
1:31	And he came and took her by the hand, and lifted her up; and immediately the fever left her, and she ministered unto them.
2:17	When Jesus heard it, he saith unto them, They that are whole have no need of the physician, but they that are sick: I came not to call the righteous, but sinners to repentance.
6:11	And whosoever shall not receive you, nor hear you, when ye depart thence, shake off the dust under your feet for a testimony against them. Verily I say unto you, It shall be more tolerable for Sodom and Gomorrha in the day of judgment, than for that city.
6:16	But when Herod heard thereof, he said, It is John, whom I beheaded: he is risen from the dead.
7:8	For laying aside the commandment of God, ye hold the tradition of men, as the washing of pots and cups: and many other such like things ye do.
7:16	If any man have ears to hear, let him hear.
9:24	And straightway the father of the child cried out, and said with tears, Lord, I believe; help thou mine unbelief.
9:42	And whosoever shall offend one of these little ones that believe in me, it is better for him that a millstone were hanged about his neck, and he were cast into the sea.
9:44	Where their worm dieth not, and the fire is not quenched.
9:46	Where their worm dieth not, and the fire is not quenched.
9:49	For every one shall be salted with fire, and every sacrifice shall be salted with salt.
10:21	Then Jesus beholding him loved him, and said unto him, One thing thou lackest: go thy way, sell whatsoever thou hast, and give to the poor, and thou shalt have treasure in heaven: and come, take up the cross, and follow me.
11:10	Blessed be the kingdom of our father David, that cometh in the name of the Lord: Hosanna in the highest.
13:14	But when ye shall see the abomination of desolation, spoken of by Daniel the prophet, standing where it ought not, (let him that readeth understand,) then let them that be in Judaea flee to the mountains:
13:33	Take ye heed, watch and pray: for ye know not when the time is.
14:68	But he denied, saying, I know not, neither understand I what thou sayest. And he went out into the porch; and the cock crew.
15:28	And the scripture was fulfilled, which saith, And he was numbered with the transgressors.
16:9-20	Now when Jesus was risen early the first day of the week, he appeared first to Mary Magdalene, out of whom he had cast seven devils. And she went and told them that had been with him, as they mourned and wept. And they, when they had heard that he was alive, and had been seen of her, believed not. After that he appeared in another form unto two of them, as they walked, and went into the country. And they went and told it unto the residue: neither believed they them. Afterward he appeared unto the eleven as they sat at meat, and upbraided them with their unbelief and hardness of heart, because they believed not them which had seen him after he was risen. And he said unto them, Go ye into all the world, and preach the gospel to every creature. He that believeth and is baptized shall be saved; but he that believeth not shall be damned. And these signs shall follow them that believe; In my name shall they cast out devils; they shall speak with new tongues; They shall take up serpents; and if they drink any deadly thing, it shall not hurt them; they shall lay hands on the sick, and they shall recover. So then after the Lord had spoken unto them, he was received up into heaven, and sat on the

	right hand of God. And they went forth, and preached every where, the Lord working with them, and confirming the word with signs following. Amen. (typically marginalized or set in brackets. Footnotes in NIV are patently false.)	
Luke		
1:28	And the angel came in unto her, and said, Hail, thou that art highly favoured, the Lord is with thee: blessed art thou among women.	
4:4	And Jesus answered him, saying, It is written, That man shall not live by bread alone, but by every word of God.	
4:8	And Jesus answered and said unto him, Get thee behind me, Satan: for it is written, Thou shalt worship the Lord thy God, and him only shalt thou serve.	
4:41	And devils also came out of many, crying out, and saying, Thou art Christ the Son of God. And he rebuking them suffered them not to speak: for they knew that he was Christ.	
7:31	And the Lord said, Whereunto then shall I liken the men of this generation? and to what are they like?	
9:54-56	And when his disciples James and John saw this, they said, Lord, wilt thou that we command fire to come down from heaven, and consume them, even as Elias did? But he turned, and rebuked them, and said, Ye know not what manner of spirit ye are of. For the Son of man is not come to destroy men's lives, but to save them. And they went to another village.	
11:2-4	And he said unto them, When ye pray, say, Our Father which art in heaven, Hallowed be thy name. Thy kingdom come. Thy will be done, as in heaven, so in earth. Give us day by day our daily bread. And forgive us our sins; for we also forgive every one that is indebted to us. And lead us not into temptation; but deliver us from evil:	
11:29	And when the people were gathered thick together, he began to say, This is an evil generation: they seek a sign; and there shall no sign be given it, but the sign of Jonas the prophet.	
17:36	Two men shall be in the field; the one shall be taken, and the other left:	
21:4	For all these have of their abundance cast in unto the offerings of God: but she of her penury hath cast in all the living that she had.	
22:31	And the Lord said, Simon, Simon, behold, Satan hath desired to have you, that he may sift you as wheat:	
22:64	And when they had blindfolded him, they struck him on the face, and asked him, saying, Prophesy, who is it that smote thee?	
23:17	(For of necessity he must release one unto them at the feast:)	
23:38	And a superscription also was written over him in letters of Greek, and Latin, and Hebrew, THIS IS THE KING OF THE JEWS.	
23:42	And he said unto Jesus, Lord, remember me when thou comest into thy kingdom.	
24:6	He is not here, but is risen: remember how he spake unto you when he was yet in Galilee,	
24:40	And when he had thus spoken, he shewed them his hands and his feet:	
24:49	And, behold, I send the promise of my Father upon you: but tarry ye in the city of Jerusalem, until ye be endued with power from on high.	
24:51	And it came to pass, while he blessed them, he was parted from them, and carried up into heaven.	
John		
1:14	And the Word was made flesh, and dwelt among us, (and we beheld his glory, the glory as of the only begotten of the Father,) full of grace and truth.	
1:27	He it is, who coming after me is preferred before me, whose shoe's latchet I am not worthy to unloose.	
3:13	And no man hath ascended up to heaven, but he that came down from heaven, even the Son of man which is in heaven.	
3:15	That whosoever believeth in him should not perish, but have eternal life.	
4:42	And said unto the woman, Now we believe, not because of thy saying: for we have heard him ourselves, and know that this is indeed the Christ, the Saviour of the world.	
5:3-4	In these lay a great multitude of impotent folk, of blind, halt, withered, waiting for the moving of the water. For an angel went down at a certain season into the pool, and troubled the water: whosoever then first after the troubling of the water stepped in was made whole of whatsoever disease he had.	
6:47	Verily, verily, I say unto you, He that believeth on me hath everlasting life.	
6:69	And we believe and are sure that thou art that Christ, the Son of the living God.	
11:41	Then they took away the stone from the place where the dead was laid. And Jesus lifted up his eyes, and said, Father, I thank thee that thou hast heard me.	
16:16	A little while, and ye shall not see me: and again, a little while, and ye shall see me, because I go to the Father.	
17:12	While I was with them in the world, I kept them in thy name: those that thou gavest me I have kept, and none of them is lost, but the	

son of perdition; that the scripture might be fulfilled.

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Acts

2:30	Therefore being a prophet, and knowing that God had sworn with an oath to him, that of the fruit of his loins, according to the flesh, he would raise up Christ to sit on his throne;
7:30	And when forty years were expired, there appeared to him in the wilderness of mount Sina an angel of the Lord in a flame of fire in a bush.
7:37	This is that Moses, which said unto the children of Israel, A prophet shall the Lord your God raise up unto you of your brethren, like unto me; him shall ye hear.
8:37	And Philip said, If thou believest with all thine heart, thou mayest. And he answered and said, I believe that Jesus Christ is the Son of God.
9:5-6	And he said, Who art thou, Lord? And the Lord said, I am Jesus whom thou persecutest: it is hard for thee to kick against the pricks. And he trembling and astonished said, Lord, what wilt thou have me to do? And the Lord said unto him, Arise, and go into the city, and it shall be told thee what thou must do.
10:6	He lodgeth with one Simon a tanner, whose house is by the sea side: he shall tell thee what thou oughtest to do.
16:31	And they said, Believe on the Lord Jesus Christ , and thou shalt be saved, and thy house.
17:26	And hath made of one blood all nations of men for to dwell on all the face of the earth, and hath determined the times before appointed, and the bounds of their habitation;
20:25	And now, behold, I know that ye all, among whom I have gone preaching the kingdom of God , shall see my face no more.
20:32	And now, brethren , I commend you to God, and to the word of his grace, which is able to build you up, and to give you an inheritance among all them which are sanctified.
23:9	And there arose a great cry: and the scribes that were of the Pharisees' part arose, and strove, saying, We find no evil in this man: but if a spirit or an angel hath spoken to him, let us not fight against God.
24:6-8	Who also hath gone about to profane the temple: whom we took, and would have judged according to our law. But the chief captain Lysias came upon us, and with great violence took him away out of our hands, Commanding his accusers to come unto thee: by examining of whom thyself mayest take knowledge of all these things, whereof we accuse him.
24:15	And have hope toward God, which they themselves also allow, that there shall be a resurrection of the dead , both of the just and unjust.
28:16	And when we came to Rome, the centurion delivered the prisoners to the captain of the guard: but Paul was suffered to dwell by himself with a soldier that kept him.
28:29	And when he had said these words, the Jews departed, and had great reasoning among themselves.

Romans

1:16	For I am not ashamed of the gospel of Christ : for it is the power of God unto salvation to every one that believeth; to the Jew first, and also to the Greek.
1:29	Being filled with all unrighteousness, fornication , wickedness, covetousness, maliciousness; full of envy, murder, debate, deceit, malignity; whisperers,
8:1	There is therefore now no condemnation to them which are in Christ Jesus, who walk not after the flesh, but after the Spirit.
9:28	For he will finish the work, and cut it short in righteousness : because a short work will the Lord make upon the earth.
10:15	And how shall they preach, except they be sent? as it is written, How beautiful are the feet of them that preach the gospel of peace , and bring glad tidings of good things!
11:6	And if by grace, then is it no more of works: otherwise grace is no more grace. But if it be of works, then is it no more grace: otherwise work is no more work.
13:9	For this, Thou shalt not commit adultery, Thou shalt not kill, Thou shalt not steal, Thou shalt not bear false witness , Thou shalt not covet; and if there be any other commandment, it is briefly comprehended in this saying, namely, Thou shalt love thy neighbour as thyself.
14:21	It is good neither to eat flesh, nor to drink wine, nor any thing whereby thy brother stumbleth, or is offended, or is made weak.
15:29	And I am sure that, when I come unto you, I shall come in the fulness of the blessing of the gospel of Christ.

16:24	The grace of our Lord Jesus Christ be with you all. Amen.
1 Corinthians	
1:14	I thank God that I baptized none of you, but Crispus and Gaius;
5:7	Purge out therefore the old leaven, that ye may be a new lump, as ye are unleavened. For even Christ our passover is sacrificed for us:
6:20	For ye are bought with a price: therefore glorify God in your body, and in your spirit, which are God's.
7:5	Defraud ye not one the other, except it be with consent for a time, that ye may give yourselves to fasting and prayer; and come together again, that Satan tempt you not for your incontinency.
10:28	But if any man say unto you, This is offered in sacrifice unto idols, eat not for his sake that shewed it, and for conscience sake: for the earth is the Lord's, and the fulness thereof:
11:24	And when he had given thanks, he brake it, and said, Take, eat: this is my body, which is broken for you: this do in remembrance of me.
11:29	For he that eateth and drinketh unworthily, eateth and drinketh damnation to himself, not discerning the Lord's body.
15:47	The first man is of the earth, earthy: the second man is the Lord from heaven.
16:22-23	If any man love not the Lord Jesus Christ , let him be Anathema Maranatha. The grace of our Lord Jesus Christ be with you.
2 Corinthians	
4:6	For God, who commanded the light to shine out of darkness, hath shined in our hearts, to give the light of the knowledge of the glory of God in the face of Jesus Christ.
5:18	And all things are of God, who hath reconciled us to himself by Jesus Christ, and hath given to us the ministry of reconciliation;
11:31	The God and Father of our Lord Jesus Christ , which is blessed for evermore, knoweth that I lie not.
Galatians	
1:15	But when it pleased God , who separated me from my mother's womb, and called me by his grace,
3:1	O foolish Galatians, who hath bewitched you, that ye should not obey the truth , before whose eyes Jesus Christ hath been evidently set forth, crucified among you?
3:17	And this I say, that the covenant, that was confirmed before of God in Christ , the law, which was four hundred and thirty years after, cannot disannul, that it should make the promise of none effect.
4:7	Wherefore thou art no more a servant, but a son; and if a son, then an heir of God through Christ.
6:15	For in Christ Jesus neither circumcision availeth any thing, nor uncircumcision, but a new creature.
6:17	From henceforth let no man trouble me: for I bear in my body the marks of the Lord Jesus.
Ephesians	
3:9	And to make all men see what is the fellowship of the mystery, which from the beginning of the world hath been hid in God, who created all things by Jesus Christ:
3:14	For this cause I bow my knees unto the Father of our Lord Jesus Christ,
5:30	For we are members of his body, of his flesh, and of his bones.
6:1	Children, obey your parents in the Lord: for this is right.
6:10	Finally, my brethren , be strong in the Lord, and in the power of his might.
Philippians	
3:16	Nevertheless, whereto we have already attained, let us walk by the same rule, let us mind the same thing.
Colossians	
1:2	To the saints and faithful brethren in Christ which are at Colosse: Grace be unto you, and peace, from God our Father and the Lord Jesus Christ.
1:14	In whom we have redemption through his blood , even the forgiveness of sins:
1:28	Whom we preach, warning every man, and teaching every man in all wisdom; that we may present every man perfect in Christ Jesus:
2:11	In whom also ye are circumcised with the circumcision made without hands, in putting off the body of the sins of the flesh by the circumcision of Christ:
3:6	For which things' sake the wrath of God cometh on the children of disobedience:
1 Thessalonians	
1:1	Paul, and Silvanus, and Timotheus, unto the church of the Thessalonians which is in God the Father and in the Lord Jesus Christ: Grace be unto you, and peace, from God our Father, and the Lord Jesus Christ:
2:19	For what is our hope, or joy, or crown of rejoicing? Are not even ye in the presence of our Lord Jesus Christ at his coming?
3:11	Now God himself and our Father, and our Lord Jesus Christ , direct our way unto you.

3:13	To the end he may stablish your hearts unblameable in holiness before God, even our Father, at the coming of our Lord Jesus Christ with all his saints.
2 Thessalonians	
1:8	In flaming fire taking vengeance on them that know not God, and that obey not the gospel of our Lord Jesus Christ :
1 Timothy	
1:17	Now unto the King eternal, immortal, invisible, the only wise God, be honour and glory for ever and ever. Amen.
2:7	Whereunto I am ordained a preacher, and an apostle, (I speak the truth in Christ , and lie not;) a teacher of the Gentiles in faith and verity.
3:16	And without controversy great is the mystery of godliness: God was manifest in the flesh, justified in the Spirit, seen of angels, preached unto the Gentiles, believed on in the world, received up into glory.
4:12	Let no man despise thy youth; but be thou an example of the believers, in word, in conversation, in charity, in spirit , in faith, in purity.
6:5	Perverse disputings of men of corrupt minds, and destitute of the truth, supposing that gain is godliness: from such withdraw thyself .
2 Timothy	
1:11	Whereunto I am appointed a preacher, and an apostle, and a teacher of the Gentiles .
4:1	I charge thee therefore before God, and the Lord Jesus Christ, who shall judge the quick and the dead at his appearing and his kingdom;
4:22	The Lord Jesus Christ be with thy spirit. Grace be with you. Amen.
Titus	
1:4	To Titus, mine own son after the common faith: Grace, mercy, and peace, from God the Father and the Lord Jesus Christ our Saviour.
Philemon	
1:6	That the communication of thy faith may become effectual by the acknowledging of every good thing which is in you in Christ Jesus .
1:12	Whom I have sent again: thou therefore receive him , that is, mine own bowels:
Hebrews	
1:3	Who being the brightness of his glory, and the express image of his person, and upholding all things by the word of his power, when he had by himself purged our sins, sat down on the right hand of the Majesty on high;
2:7	Thou madest him a little lower than the angels; thou crownedst him with glory and honour, and didst set him over the works of thy hands :
3:1	Wherefore, holy brethren, partakers of the heavenly calling, consider the Apostle and High Priest of our profession, Christ Jesus;
7:21	(For those priests were made without an oath; but this with an oath by him that said unto him, The Lord sware and will not repent, Thou art a priest for ever after the order of Melchisedec .)
10:30	For we know him that hath said, Vengeance belongeth unto me, I will recompense, saith the Lord . And again, The Lord shall judge his people.
10:34	For ye had compassion of me in my bonds, and took joyfully the spoiling of your goods, knowing in yourselves that ye have in heaven a better and an enduring substance.
11:11	Through faith also Sara herself received strength to conceive seed, and was delivered of a child when she was past age, because she judged him faithful who had promised.
1 Peter	
1:22	Seeing ye have purified your souls in obeying the truth through the Spirit unto unfeigned love of the brethren, see that ye love one another with a pure heart fervently:
4:1	Forasmuch then as Christ hath suffered for us in the flesh, arm yourselves likewise with the same mind: for he that hath suffered in the flesh hath ceased from sin;
4:14	If ye be reproached for the name of Christ, happy are ye; for the spirit of glory and of God resteth upon you: on their part he is evil spoken of, but on your part he is glorified .
5:10-11	But the God of all grace, who hath called us unto his eternal glory by Christ Jesus , after that ye have suffered a while, make you perfect, stablish, strengthen, settle you. To him be glory and dominion for ever and ever. Amen.
2 Peter	
2:17	These are wells without water, clouds that are carried with a tempest; to whom the mist of darkness is reserved for ever .
1 John	
1:7	But if we walk in the light, as he is in the light, we have fellowship one with another, and the blood of Jesus Christ his Son cleanseth us from all sin.
2:7	Brethren, I write no new commandment unto you, but an old commandment which ye had from the beginning . The old commandment is the word which ye have heard from the beginning.
4:3	And every spirit that confesseth not that Jesus Christ is come in the flesh is not of God: and this is that spirit of antichrist, whereof ye have heard that it should come; and even now already is it in the world.
4:9	In this was manifested the love of God toward us, because that God sent his only begotten Son into the world, that we might live through

	him.
4:19	We love him , because he first loved us.
5:7-8	For there are three that bear record in heaven, the Father, the Word, and the Holy Ghost: and these three are one. And there are three that bear witness in earth, the Spirit, and the water, and the blood: and these three agree in one.
5:13	These things have I written unto you that believe on the name of the Son of God; that ye may know that ye have eternal life, and that ye may believe on the name of the Son of God.
Jude	
1:25	To the only wise God our Saviour, be glory and majesty, dominion and power, both now and ever. Amen.
Revelation	
1:8	I am Alpha and Omega, the beginning and the ending , saith the Lord, which is, and which was, and which is to come, the Almighty.
1:11	Saying, I am Alpha and Omega, the first and the last: and , What thou seest, write in a book, and send it unto the seven churches which are in Asia ; unto Ephesus, and unto Smyrna, and unto Pergamos, and unto Thyatira, and unto Sardis, and unto Philadelphia, and unto Laodicea.
2:13	I know thy works, and where thou dwellest, even where Satan's seat is: and thou holdest fast my name, and hast not denied my faith, even in those days wherein Antipas was my faithful martyr, who was slain among you, where Satan dwelleth.
5:14	And the four beasts said, Amen. And the four and twenty elders fell down and worshipped him that liveth for ever and ever.
6:1	And I saw when the Lamb opened one of the seals, and I heard, as it were the noise of thunder, one of the four beasts saying, Come and see.
11:17	Saying, We give thee thanks, O Lord God Almighty, which art, and wast, and art to come ; because thou hast taken to thee thy great power, and hast reigned.
12:12	Therefore rejoice, ye heavens, and ye that dwell in them. Woe to the inhabiters of the earth and of the sea! for the devil is come down unto you, having great wrath, because he knoweth that he hath but a short time.
12:17	And the dragon was wroth with the woman, and went to make war with the remnant of her seed, which keep the commandments of God, and have the testimony of Jesus Christ.
14:5	And in their mouth was found no guile: for they are without fault before the throne of God.
16:17	And the seventh angel poured out his vial into the air; and there came a great voice out of the temple of heaven , from the throne, saying, It is done.
20:9	And they went up on the breadth of the earth, and compassed the camp of the saints about, and the beloved city: and fire came down from God out of heaven, and devoured them.
21:24	And the nations of them which are saved shall walk in the light of it: and the kings of the earth do bring their glory and honour into it.
<p>"And if any man shall take away from the words of the book of this prophecy, God shall take away his part out of the book of life, and out of the holy city, and from the things which are written in this book."</p> <p><i>Revelation 22:19</i></p>	
See more corruptions and omissions .	

"Seek ye out of the book of the Lord, and read" -Isaiah 34:16, KJV


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WHICH EDITION OF THE RECEIVED TEXT SHOULD WE USE?

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There are several editions of the Greek Received Text that was the basis for all of the Protestant Bibles until the late 19th century. Erasmus published five editions (1516, 1519, 1522, 1527, 1535). Robert Stephanus published four editions (1546, 1549, 1550, 1551). Theodore Beza published at least four independent editions (1556, 1582, 1688-89, 1598). The Elzevir family printed two editions (1624, 1633). Another edition of the Greek Received Text was published in the Complutensian Polyglot. Finally in 1881 Frederick Scrivener, under contract to the Cambridge University Press, published the Greek text underlying the King James Bible. This edition of the Received Text has been republished many times, most recently by the Trinitarian Bible Society and by the Dean Burgon Society.

Note the following important facts on this matter:

1. The differences between the various editions of the Greek Received Text are extremely slight and cannot be compared to the differences found in the Alexandrian manuscripts.

According to Scrivener's extensive comparisons, there are only 252 places in which the Erasmus, Stephanus, Elzevir, Beza, and Complutensian Polyglot disagree sufficiently to affect the English translation. The 3rd edition of Stephanus and the 1st edition of Elzevir differ only 19 times in Mark. The editions of Beza differ from the 4th edition of Stephanus only 38 times in the entire New Testament.

In contrast, consider three of the chief Alexandrian manuscripts, Sinaiticus, Vaticanus, and Codex D. In the Gospel of Mark alone, Vaticanus disagrees with Sinaiticus 652 times and with Codex D 1,944 times. Sinaiticus and Vaticanus disagree with one another in more than 3,000 places in the four Gospels alone!

2. Following are some of the most important of the differences between editions of the Greek Received Text:

Luke 2:22 -- Erasmus and Stephanus have "their purification," while Beza, Elzevir, and Complutensian have "her purification"

Luke 17:36 -- Erasmus and the first three editions of Stephanus omit this verse, while Beza, Elzevir, and the 4th edition of Stephanus include it.

John 1:28 -- Erasmus, Beza, Elzevir, and the 3rd and 4th editions of Stephanus have "Bethabara beyond Jordan," while the 1st and 2nd editions of Stephanus have "Bethany beyond Jordan."

John 16:33 -- Beza and Elzevir read "shall have tribulation," while Erasmus and Stephanus read "have tribulation."

Romans 8:11 -- Beza and Elzevir read "by His Spirit that dwelleth in you," while Erasmus and Stephanus read "because of His Spirit that dwelleth in you."

Romans 12:11 -- Beza, Elzevir, and the first edition of Erasmus read "serving the Lord," while Stephanus and the 2nd to the 5th editions of Erasmus read "serving the time."

1 Timothy 1:4 -- Erasmus, Beza, and Elzevir have "godly edifying," while Stephanus has "dispensation of God."

Hebrews 9:1 -- Stephanus reads "first tabernacle," while Erasmus and Beza omit "tabernacle."

James 2:18 -- The last three editions of Beza has "without thy works," while Erasmus, Stephanus, and the first edition of Beza have

"by thy works."

3. Which edition of the Received Text should we follow today? Edward F. Hills, who had a doctorate in modern textual criticism from Harvard, made the following important statement in regard to the KJV and the Received Text:

"The King James Version is a variety of the Textus Receptus. The translators that produced the King James Version relied mainly, it seems, on the later editions of Beza's Greek New Testament, especially his 4th edition (1588-9). But also they frequently consulted the editions of Erasmus and Stephanus and the Complutensian Polyglot. According to Scrivener (1884), out of the 252 passages in which these sources differ sufficiently to affect the English rendering, the King James Version agrees with Beza against Stephanus 113 times, with Stephanus against Beza 59 times, and 80 times with Erasmus, or the Complutensian, or the Latin Vulgate against Beza and Stephanus. HENCE THE KING JAMES VERSION OUGHT TO BE REGARDED NOT MERELY AS A TRANSLATION OF THE TEXTUS RECEPTUS BUT ALSO AS AN INDEPENDENT VARIETY OF THE TEXTUS RECEPTUS....

"BUT WHAT DO WE DO IN THESE FEW PLACES IN WHICH THE SEVERAL EDITIONS OF THE TEXTUS RECEPTUS DISAGREE WITH ONE ANOTHER? WHICH TEXT DO WE FOLLOW? THE ANSWER TO THIS QUESTION IS EASY. WE ARE GUIDED BY THE COMMON FAITH. HENCE WE FAVOR THAT FORM OF THE TEXTUS RECEPTUS UPON WHICH MORE THAN ANY OTHER GOD, WORKING PROVIDENTIALLY, HAS PLACED THE STAMP OF HIS APPROVAL, NAMELY, THE KING JAMES VERSION, OR, MORE PRECISELY, THE GREEK TEXT UNDERLYING THE KING JAMES VERSION. This text was published in 1881 by the Cambridge University Press under the editorship of Dr. Scrivener, and there have been eight reprints, the latest being in 1949 [DWC: It has since been republished by the Trinitarian Bible Society of London, England, and the Dean Burgon Society of Collingswood, New Jersey.] We ought to be grateful that in the providence of God the best form of the Textus Receptus is still available to believing Bible students" (Edward F. Hills, *The King James Version Defended*, 4th edition, pp. 220, 223).

We agree with Dr. Hills' position.

The exact Greek text underlying the King James Bible was reconstructed by Frederick Scrivener under the direction of the Cambridge University Press and published in 1891. It is republished today by the Trinitarian Bible Society in England as well as the Dean Burgon Society in America.

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A Creationist's Defense of the King James Bible

by Henry M. Morris*

In this day of rapid change, when many Christians have suddenly started using one of the many modern English translations of the Bible (NASB, NIV, NEB, NRSV, NKJV, etc.), abandoning the long-used King James Version read and loved by English-speaking people of all ages and walks of life for over ten generations, it may be appropriate to review a few of the reasons why many creationists, including this writer, still prefer to use the latter.

The King James Translators

One reason is that all the fifty or more translators who developed the King James Bible were godly men who believed strongly in the inerrancy and full authority of Scripture and who, therefore, believed in the literal historicity of Genesis, with its record of six-day Creation and the worldwide flood. This has not been true of many who have been involved in producing the modern versions.

The spiritual motivations and convictions of the King James translators are indicated by their fascinating preface, entitled "The Translators to the Reader." The flavor of this impassioned essay can be illustrated by the following brief excerpts

The Scriptures then being acknowledged to be so full and perfect, how can we excuse ourselves of negligence, if we do not study them, of curiosity, if we be not content with them? . . . It is not only an armor, but also a whole armory of weapons, both offensive and defensive; whereby we may save ourselves and put the enemy to flight. It is not an herb, but a tree, or rather a whole paradise of trees of life, which bring forth fruit every month, and the fruit thereof is for meat, and the leaves for medicine. . . . a fountain of most pure water springing up unto everlasting life, and what marvel? The original thereof being from heaven, not from earth; the author being God, not man; the Editor, the Holy Spirit, not the wit of the Apostles or Prophets; the Penmen such as were sanctified from the womb, and endued with a principal portion of God's Spirit; the matter, verity, piety, purity, uprightness; the form, God's word, God's testimony, God's oracles, the word of truth, the word of salvation, etc.; the effects, light of understanding, stableness of persuasion, repentance from dead works, newness of life, holiness, peace, joy in the Holy Ghost; lastly, the end and reward of the study thereof, fellowship with the saints, participation of the heavenly nature, fruition of an inheritance immortal, undefiled, and that shall never fade away; happy is the man that delighteth in the Scripture, and thrice happy that meditateth in it day and night.

Furthermore, the King James translators were also great scholars, every bit as proficient in the Biblical languages as any of those who have come after them. They were very familiar with the great body of manuscript evidence, as well as all the previous translations. They worked diligently on the project (assigned to them by King James) for over seven years, completing it in the year 1611.

The professional qualifications of the translators were all extremely high. There were 54 scholars originally assigned to the project by King James, though some died early in the project. There were evidently 47 who were active throughout the project, all of whom were exceptionally well qualified both academically and spiritually.

For example, John Bois, who kept the most complete account of the proceedings of the translators, was extremely skilled in both Hebrew and Greek. In fact, it is reported by his biographer that he was reading through the Hebrew Old Testament when he was only five years old. He was expert in all forms of Greek, including the Koine Greek of the New

Testament, and compiled one of the largest Greek libraries ever. Dr. Bois became Dean of Canterbury in 1619.

Lancelot Andrews, a leader of the Old Testament translators, had been chaplain to Queen Elizabeth. He was fluent in fifteen modern languages, as well as Hebrew, Greek, and the cognate Biblical languages. He served as Dean of Westminster and later as Bishop of Winchester.

Dr. William Bedwell was expert in Latin, Arabic, and Persian, preparing lexicons in these languages, as well as in the Biblical languages. Edward Lively, who died after only a year, had been Regius Professor of Hebrew at Cambridge and had an unequalled knowledge of the Oriental languages. Dr. John Harding was Regius Professor of Hebrew at Oxford. Miles Smith was a noted Orientalist who became Bishop of Gloucester in 1612. He was the last man to review the translation and was selected to write the Translators' Preface.

Dr. Andrew Downes spent forty years as Regius Professor of Greek at Oxford University and was on the final checking committee of the translation. George Abbott became Archbishop of Canterbury in 1611. Sir Henry Saville was Provost of Eton and was a scientist as well as Bible scholar. His works included an eight-volume edition of the works of Chrysostom. And on and on. All the translators were great scholars, deeply fluent in the Biblical languages, the cognate languages, the writings of the church fathers and other relevant materials, as well as accomplished writers in English. It is almost certain that no group of Bible scholars before or since has ever been as thoroughly fit for their task as was the King James Translation Team.

The result of their consecrated labor was that the so-called "Authorized" version eventually displaced all those that had gone before and then has withstood the test of wide usage in all English-speaking countries ever since. To suddenly abandon it in just one over-stressed, pseudo-intellectual, largely apostate generation may well prove to be a decision with sad and entropic consequences.

Which New Translation Could Replace It?

This is not a new question. As a matter of fact, there have been no less than 120 English translations of the complete Bible published since the King James, as well as over 200 New Testaments. Even in my own lifetime there have been at least 45 Bibles plus about 100 New Testaments, and I have tried to use at least 20 of them.

My wife and I were given an American Standard Version for a wedding present when we married in 1940, and I later bought a Berkeley Version, then a Williams, and a Phillips--each time thinking the latest might be the best. I was especially pleased when the Revised Standard Version was finally marketed in 1952 with great publicity. Each time I was disappointed, however, and soon went back to the KJV. Later came the Amplified and the Expanded and the Basic English and the Living Bible and many others. I even studied some of the older translations (Afford, Weymouth, Goodspeed, etc.).

Each of these provided interesting variations in wording, as well as updating the archaic expressions and old-style English, but something always seemed missing, so I continued using the King James in my writing and speaking, and God continued to bless its use, in spite of its Elizabethan-age English.

But other new translations kept on appearing. The New English Bible, Good News for Modern Man, the Anchor Bible, New American Standard, New International Version -- even the New King James Version. There were numerous others, most recently one called God's Word.

On one of these -- the New King James Version -- I was even a member of the North America Overview Committee, reviewing the proposed translation of Genesis in particular, even though I cannot read Hebrew. The men who worked on the NKJV were, so far as I know, all godly men committed to Biblical inerrancy, and many of them, at least, to literal creationism, and I do believe it is the best of the modern translations. Even so, after trying to use it and endorse it, I finally went back to the "old" King James, convinced that it is still the best, in terms of poetic majesty, spiritual power, and

over-all clarity and reliability.

Therefore, even if one really feels keenly that he ought to switch to a modern translation, how does he decide which? With apologies to Judges 9:25, it seems today that "every man does that which is right in his own eyes," as far as selecting a Bible is concerned. But how can he decide which, if any, best preserved the inspired, authoritative Word of God? After all, God did say that His Word had been "for ever settled in heaven" (Psalm 119:89) and had given sober warning to any who would presume to supplement, delete, or distort any of the words of Scripture (Revelation 22:18,19; II Peter 3:16).

Is God the Author of Confusion?

For a long time, the "official" English version used in each Bible-believing church was the King James, with the others used occasionally for reference study by teachers and pastors. Now, however, confusion reigns. Congregational unison reading is no longer possible, and church members often don't even bring their Bibles to church. The pastor preaches from one version and the people in the congregation each have their own, so they can't follow the pastor anyway, and thus they just listen, and soon forget.

Scripture memorization, which has been an incalculable blessing in my own Christian life, is almost a lost art these days. I remember back in 1943 when Dawson Trotman, founder of the Navigators, first got me and others in our Gideon Camp back in Houston, to start memorizing Scripture, he used to stress that the verses should be quoted "word perfect," with their respective "addresses" cited fore and aft. But such meticulous attention to the very words of a Scripture verse becomes anomalous when even the supposed authorities all disagree on what it says, so why bother? In addition, the musical phrasing in the King James makes it easier to memorize than the more ponderous English of the modern versions.

And what becomes of our long-cherished belief in verbal inspiration? If it's only the "thought" that counts, then the words are flexible. Yes, but then the thoughts themselves easily become flexible also, and we can adjust the words to make them convey whatever thought we prefer. We forget that precise thoughts require precise words.

Another fast-vanishing form of Bible study is that of comparative word studies, comparing the various usages and contexts of a given key word or phrase as it occurs throughout the Bible. This has been a highly fruitful means of obtaining many precious insights into the mind of the divine writer who inspired all of them. A given word may have been rendered in various ways by the King James translators, of course, but they have assured us (in their preface) that this was always done very carefully and in accord with context and the known range of meanings carried by the word itself. A Bible student may easily discern and compare all of these -- usually with real blessing to his mind and heart -- even without knowledge of Greek and Hebrew, simply by using one of the complete concordances based on the King James translation (Strong's or Young's). But this type of study is far more difficult, if not practically impossible, with most modern versions in which the translators have often either resorted to paraphrasing the supposed thought of the writer, or even to using their own interpretation of what they think he would have said if he were aware of our modern scientific knowledge of things.

One can only wonder -- and speculate -- about why our ecclesiastical leaders have felt it necessary to keep producing so many new English translations all the time. The Bible, of course, is the best selling book of all time, but surely publishing profits and translators' royalties don't have anything to do with it. Anyway, in spite of the rising popularity of many modern versions, there are still more King James Bibles and Testaments being printed and distributed today than any other.

Which Version Best Renders the Original Manuscripts?

Even many King James Bibles now have added footnotes referring to what are said to be "better manuscripts" which indicate that certain changes should be made in the King James text. The most famous such changes are the omission of the last twelve verses of Mark and the first eleven verses of

John, chapter 8, but there are many other important omissions, as well as some additions and many word changes that have been incorporated in these new versions, with the implication that all these changes have been derived from these "better" ancient manuscripts.

But what are these better manuscripts, and are they really better? The whole subject of New Testament criticism is too complex to discuss here (or for me to try to discuss anywhere!), but it is significant that almost all of the new versions of the New Testament are based on what is known as the Westcott-Hort Greek text, or some modification thereof (such as the Nestle-Aland text), whereas the King James is based largely on what is known as the Received Text (also called the Textus Receptus or the Byzantine Greek text). As far as the Hebrew text of the Old Testament is concerned, the King James is based on the Masoretic text, while the modern versions rely somewhat on the Masoretic but also on the Septuagint, the Latin Vulgate, the Dead Sea Scrolls, and various others, especially the Kittel Hebrew reference text, Biblia Hebraica, in its "Stuttgart" edition.

The Masoretic text was compiled from the ancient manuscripts of the Old Testament by the Masoretes, who were groups of Hebrew scholars dedicated to guarding and standardizing the traditional Hebrew text as "handed down" (the basic meaning of "Masoretic") from the earlier Hebrew scribes, who had in turn meticulously copied the ancient Hebrew manuscripts, scrupulously guarding against error. There seems no good reason why the Masoretic text as preserved and codified in its present form by about 600 A.D., which has served as the basis for the King James translation, should not continue to be accepted as the most accurately preserved Old Testament portion of the Bible.

Most scholars would agree that neither the Greek Septuagint nor the Latin Vulgate are comparable to the Masoretic Text in accuracy or reliability. As far as the Hebrew text changes proposed by Rudolf Kittel are concerned, it is worth noting that Kittel was a German rationalistic higher critic, rejecting Biblical inerrancy and firmly devoted to evolutionism. The Dead Sea Scrolls were produced by a heretical Jewish sect called the Essenes, but for the most part they do agree with the standard Masoretic Text.

The two men most responsible for modern alterations in the New Testament text were B.F. Westcott and F.J.A. Hort, whose Greek New Testament text has largely replaced the traditional Textus Receptus in modern seminaries, especially as revised and updated by the Germans Eberhard Nestle and Kurt Aland. All of these men were evolutionists. Furthermore, Westcott and Hort, although they were Anglican officials and nominally orthodox in theology, both denied Biblical inerrancy and promoted spiritism and racism. Nestle and Aland, like Kittel, were German theological liberals.

Westcott and Hort were also the most influential members of the English revision committee that produced the English Revised Version of the Bible, published in 1881. The corresponding American revision committee which developed the American Standard Version of 1901 was headed by another liberal evolutionist, Philip Schaff. Most new versions since that time have adopted the same presuppositions as did those 19th century revisers. Schaff was twice tried for heresy by his denomination and taught at the very liberal Union Seminary. As chairman of the revision committee, Schaff not only was greatly influenced by Westcott and Hort, but also by the Unitarians Ezra Abbot and Joseph Thayer, of Harvard, as well as other liberals whom he placed on the committee.

Furthermore, the changes adopted by the Westcott-Hort (or Nestle-Aland) Greek texts were predominantly based on two old Greek manuscripts, the so-called Sinaiticus and Vaticanus texts, which were rediscovered and rescued from long (and well-deserved) obscurity in the 19th century. Since these are both supposedly older than the more than 5000 manuscripts that support the Textus Receptus, they were accepted as "better." This was in spite of the fact that they frequently disagreed with each other as well as with the Textus Receptus, and also contained many serious and obvious omissions. The Vatican manuscript, for example, leaves out most of Genesis as well as all of Revelation, in addition to the pastoral epistles of Paul, 33 psalms, and over a third of Hebrews.

The fact that these two manuscripts are older obviously does not prove they are better. More likely it indicates that they were set aside and not used because of their numerous gross errors. Thus they would naturally last longer than the good manuscripts which were being used regularly and thus wore out sooner.

The Sinaitic manuscript was reportedly rescued from a wastebasket in a monastery on Mount Sinai by another German evolutionist theologian, Friedrich Tischendorf. The Orthodox monks evidently had long since decided that the numerous omissions and alterations in the manuscript had rendered it useless and had stored it away in some closet where it had remained unused for centuries. Yet Tischendorf promoted it widely and vigorously as representing a more accurate text than the thousands of manuscripts supporting the traditional Byzantine text. Furthermore, he assumed that it came from about the fourth century, but he never found any actual proof that it dated earlier than the 12th century.

A similar mystery applies to the famous Vatican manuscript, which had been kept in seclusion in the Vatican Library since 1480 or earlier, though no one seemingly knows for sure when it was originally written or how it was acquired by the Vatican. Again, it was only conjectured to date from around the fourth century. Tischendorf learned of its existence and again was instrumental in promoting its antiquity and superiority to the Textus Receptus.

There are a few other old manuscripts, even including fragmentary Greek papyri, whose textual character seems to conform more to the Sinaiticus and Vaticanus readings than to the Textus Receptus. These all have been traced, by liberal and conservative scholars alike, to a probable source in Alexandria, Egypt, in the second or third century. At that time, Alexandria was a great center of both philosophical and theological scholarship, including a relatively large population of both Jews and Christians.

The most influential man among the Christian community of Alexandria was the learned Origen, and it is believed by many that he was largely instrumental in developing the so-called "Alexandrian" text of the New Testament, of which the Vatican and Sinai manuscripts are representative, in contrast to the "Byzantine" text, from which the Textus Receptus has largely come. It is barely possible, some think, that Origen may also have been involved in developing the final form of the Septuagint translation of the Old Testament.

With all his immense learning and zeal, however, it is sad that Origen's views of theology and Biblical interpretation were heretical in respect to numerous key doctrines. Like modern theistic evolutionists, he felt constrained to harmonize Christianity with pagan philosophy, especially that of Plato and the Stoics. This led him into excessive allegorization of Scripture, especially Genesis, and into denigrating the actual historical records of the Bible, even that of the bodily resurrection of Christ, as well as the literal creation of the world.

Whether or not Origen and his associates were first responsible for the differences in the Alexandrian text from the Byzantine, the fact remains that significant differences do exist, and that practically all modern English translations have been heavily influenced (via Westcott/Hort, etc.) in favor of the former, whereas the King James translation has its basis primarily in the latter.

In many cases, the differences are minor, but it is true that far too many do involve significant watering down of even such basic doctrines as Biblical inerrancy, the perfect divine/human nature of Christ, and the Trinity. On the other hand, they certainly do not eliminate these doctrines, so it is still happily possible to discern these doctrines and to find the true gospel and way of salvation in almost any of the new texts or translations.

In any case, one of the serious problems with almost all modern English translations is that they rely heavily on Hebrew and Greek manuscripts of the Bible developed by liberals, rationalists, and evolutionists, none of whom believed in the verbal inspiration of the Bible.

Are we to believe that God would entrust the preservation of His eternal Word to men such as these? Would He not more likely have used devout scholars who believed in the absolute inerrancy and authority of the Bible?

What About the Archaic Language in the King James?

The beautifully poetic prose of the King James is a great treasure which should not be lost or forgotten. It has been acclaimed widely as the greatest example of English literature ever written. Apart from a few archaic words or words whose meaning has changed, which can easily be clarified in footnotes, it is as easy to understand today as it was four hundred years ago. That is why the common people today, especially those without higher education, still use and love it. It is usually the "intelligentsia" who tend to favor the modern versions. These modern translations commonly tend to use long words and pedantic rhetoric, but the King James uses mostly one and two-syllable words. Formal studies have always shown its readability index to be 10th grade or lower. There is nothing hard to understand about John 3:16, for example, or Genesis 1:1, or the Ten Commandments, in the King James.

There are some sections of the Bible, of course, that are quite complex in the original language and thus a faithful translation should preserve that same complexity (after all God inspired it that way), but all the basic histories, doctrines, and precepts are easy to follow by anyone who can read at high school level. Many sections can easily be read by children as soon as they learn to read at all. In fact, in earlier times here in America, children were actually taught to read by means of the King James Bible.

It is also noteworthy that the King James was produced during the period when the English language and literature (as well as knowledge of other languages by English-speaking people) had reached their zenith of power and expressiveness. That was the age of Shakespeare, for example. Modern English, on the other hand, has become merely a decadent remnant of its former beauty and clarity.

This phenomenon seems to be a universal characteristic of languages—as well as people, cities, and institutions of all kinds. A period of youthful growth and vigor reaches a zenith and is then followed by a gradual decline and eventual death. Albert Baugh, in a widely used textbook on this theme has said:

The evolution of languages, at least within the historical period, is a story of progressive simplification.... Language may reintroduce previously lost complexity but over-all the superfluous and redundant aspects are systematically streamlined from the complex structure of language. (A History of the English Language New York. Appleton Century-Crofts, 1957. p. 10.)

This trend is exactly opposite to any evolutionary concept of language origins, but is analogous to the law of entropy in the physical realm.

With respect to the English language, the authors of a more recent study, companion to a PBS television series, note the literary accomplishments of the Elizabethan period in England as follows.

The achievements of these astonishing years [i.e., 1558-1625, the reigns of Queen Elizabeth and King James I] are inescapably glorious. Elizabeth I came to the throne in 1558 at the age of twenty-five. William Shakespeare, her most famous subject, was born six years later in 1564. Her successor, James I, who gave his name to another famous masterpiece, the Authorized Version of the Bible, died in 1625. During their reigns, about seventy years, the English language achieved a richness and vitality of expression that even contemporaries marveled at. (Robert McCrum, William Cray and Robert MacNeil, The Story of English New York, Viking. 1986. p. 91.)

These writers call the King James Bible "probably the single most influential book ever published in the English language" (ibid., p. 109). They also make an important observation concerning the beautiful simplicity of the King James Language.

The King James Bible was published in the year Shakespeare began work on his last play, *The Tempest*. Both the play and the Bible are masterpieces of English, but there is one crucial difference between them. Whereas Shakespeare ransacked the lexicon, the King James Bible employs a bare 8000 words-God's teaching in homely English for every-man. From that day to this, the Shakespearean cornucopia and the Biblical iron rations represent, as it were, the North and South poles of the language, reference points for writers and speakers throughout the world, from the Shakespearean splendor of a Joyce or a Dickens to the Biblical rigor of a Bunyan or a Hemingway (*ibid.*, p. 113).

It is no wonder that a Bible translation produced at that special time in history has (except for changes in spelling and letter form) endured for almost 400 years, meeting the needs and guiding the culture of over ten generations of English speaking peoples. In fact, it has been very instrumental in standardizing the language itself, providing a common bond among its millions of readers, and restraining what would otherwise have been a more rapid deterioration of the language.

We have abandoned today many fine points of English grammar commonly used in 1600. For example, we forget that "thee," "thou," and "thine" were used to express the second person singular, with "you," "ye," and "yours" reserved for second person plural. Today we use "you" indiscriminately for both singular and plural, thereby missing some of the precise meaning of many texts of Scripture. The same applies to the "th" and "st" endings on verbs associated with second-person pronouns; they also contribute significantly to the musical quality of the language, especially as used in the King James Bible.

The translators were not only Biblical scholars but accomplished writers, and one of the deliberate goals--in fact, a part of their assignment--was to produce a Bible that would "sing" with beauty and power, and would also retain literal faithfulness to the Greek and Hebrew texts, which had themselves been written with majestic musical beauty.

This they did accomplish, most admirably, and modern versions are without exception inferior to the King James Bible in this regard. The King James is also the most reliably accurate of all translations, seeking to translate the words of the original rather than "dynamically equivalent" thoughts. This aspect allows detailed word study and comparisons which are hardly possible in most other versions.

With all these factors in mind, do we not most honor the Lord and His revealed Word by having it read and used in that form of our language which was in use when the English language was at its best, instead of in our modern jargon? So what if it does not sound like a modern newspaper or novel? The fact is, it should not sound-like that, for God is speaking! His Word should be distinctly different from that in some current novel or newspaper.

Conclusion

I believe, therefore, after studying, teaching, and loving the Bible for over 55 years, that Christians -- especially creationists! -- need to hang on to their old King James Bibles as long as they live. God has uniquely blessed it in the history of England and America, in the great revivals, in the worldwide missionary movement, and in the personal lives of believers more than He has through all the rest of the versions put together.

The King James Bible is the most beautiful, the most powerful, and (I strongly believe) the most reliable of any that we have or ever will have, until Christ returns.

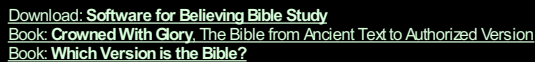
Postscript

This brief article is only a very inadequate introduction to a large and important subject. Many excellent books and journal articles have been written on this vital theme and much of the discussion in this booklet is based on material covered in these other more authoritative publications. I have no training or experience personally with the Hebrew and Greek manuscripts and do not wish to argue the subject with any who disagree with my reasons.

Many other Bible-believing creationist Christians also prefer to use the King James, but we do not regard its use as a test of salvation or spirituality. This essay is intended merely to answer questions as to why I, as well as many others, will continue to use the time-tested King James Bible in our writing and speaking.

*Dr. Morris was Founder and President Emeritus of ICR.

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The King James Bible Page



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Tracts and Literature

To Help You Reach the Lost, Grow In Christ, and Sound a Faithful Warning

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Conies, Brass & Easter

©By Jack A. Moorman

Answers to twenty-one "problem" passages in the King James, Authorized Version

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Introduction

The practice of publicly "*correcting*" the Standard English Bible, the Authorized Version, is probably the quickest way to undermine faith. When conservative pastors and teachers tell their

people, "a better rendering would be," "a more accurate translation is," "this is an unfortunate translation," "the original would better be expressed as," they are starting a chain reaction of unbelief more damaging than that caused by attacks of modernism. They are in effect saying, "God has not preserved His Word," "The Standard Bible is sullied with error." "The focus of authority has shifted from the Scriptures themselves to the teacher."

But are there not justifiable reasons for "*occasional*" correction of the KJV? A survey of modern preaching, commentaries, Study Bibles, helps, etc., shows that there is nothing "occasional" about it! Once the practice is begun, resistance to further alteration weakens, and there is little which is not affected. Sitting under such a ministry, God's people soon find their Bible to be "in tatters."

When a version has been a standard for nearly 400 years, has been the measuring rod against which all others are judged, has resulted in many millions receiving Christ as Savior, has been the impetus in sending missionaries to the ends of the earth, and has spawned a world of supplemental literature -- then we are dealing with a work of God! To say the least, such a Bible should be treated with the greatest respect.

If the experience of a considerable number of fundamental/evangelical leaders is anything to go by, to publicly go on record in criticizing the Authorized Version doesn't seem to have a very happy aftermath. There is often a loss of authority in their ministry. The pulpit power is not what it once was. They seem to find themselves on unstable and vulnerable ground. And more than a few have crashed completely and are no longer in the ministry!

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Three Areas of Criticism

1. Criticisms that are common to the Bible generally: i.e. the so-called "contradictions," the reigns of the kings, etc. Without any attempt to alter the AV, completely sound answers have been given to this kind of "problem" passage. We will not be dealing with these here.
2. Criticisms that have to do with the underlying text of the Authorized Version: i.e. Mark 16, John 8, Acts 8:37, 1 John 5:7, etc. Here too, substantial evidence has been brought forward which testifies to the trustworthiness of the Received Text. The present author has prepared a "Manuscript Digest" which demonstrates support for a large number of passages. This is available under Number 1617 from the Dean Burgon Society.
3. Criticisms directed at the English of the Authorized Version: It is this third area that we now look at, and will examine the 21 most frequent charges of translation error. Of course, there are other passages which might be cited. But these are the ones posing the "**biggest problem**." If they can be satisfactorily answered, there shouldn't be much problem with any others. The "knots" in the Bible test the heart and motives and tell a true story about a person's devotion to Scripture. When one chips away at the Standard Bible, he should be asked, "How hard did you try to get an answer?" What follows are answers to a number of these questions:

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Borrowed And Lent, Or Asked And Gave

THE CRITIC SAYS: *"Not only does the AV translation depart from the usual meaning of the Hebrew, shaal; but it implies a certain amount of dishonesty on behalf of the Israelites. Both the Septuagint and Vulgate have 'ask,' while Luther's German renders it 'demand.'"*

- "And I will give this people favour in the sight of the Egyptians: and it shall come to pass, that, when ye go, ye shall not go empty: But every woman shall **borrow** [shaal] of her neighbour, and of her that sojourneth in her house, jewels of silver, and jewels of gold, and raiment: and ye shall put them upon your sons, and upon your daughters; and ye shall spoil the Egyptians" (Ex. 3:21, 22).
- "And the LORD said unto Moses, Yet will I bring one plague more upon Pharaoh, and upon Egypt; afterwards he will let you go hence: when he shall let you go, he shall surely thrust you out hence altogether. Speak now in the ears of the people, and let every man **borrow** [shaal] of his neighbour, and every woman of her neighbour, jewels of silver, and jewels of gold. And the LORD gave the people favour in the sight of the Egyptians" (Ex. 11:1-3).
- "And the Egyptians were urgent upon the people, that they might send them out of the land in haste; for they said, We be all dead men. And the people took their dough before it was leavened, their kneading troughs being bound up in their clothes upon their shoulders. And the children of Israel did according to the word of Moses; and they **borrowed** [shaal] of the Egyptians jewels of silver, and jewels of gold, and raiment: And the LORD gave the people favour in the sight of the Egyptians, so that they lent [shaal] unto them such things as they required. And they spoiled the Egyptians" (Ex. 12:33-36).

ANSWER: The initial instructions concerning the people "borrowing," and also how Pharaoh was to be first approached, are given in the same context (3:18-22). Pharaoh was only to be told about a three days journey (3:18; 5:3). When the Israelites first mentioned the matter of "borrowing" to their masters, they themselves may not have realized they were leaving Egypt for good. Moses was told the full extent of the Exodus in 3:8, the elders in 3:16 and 4:29; but the first clear indication of the people being so told is not until 6:6-9.

When the Orientals go to their sacred festivals they always put on their best jewels. The Israelites themselves thought they were only going three days' journey to hold a feast unto the Lord, and in these circumstances it would be easy for them to borrow what was necessary for a sacred festival (JFB on Exodus 12:35).

In a reference to *Studies in Oriental Social Life* by H.C. Trumbull (pp. 330-31), Merrill Unger writes, "A persistent ancient Near East tradition, experienced by those who have servants, is that the servants borrow from their employers in addition to receiving their wages. The coveted articles they

get are called a 'gift.' Neither dishonesty nor unfairness is implied" (Ungers Commentary on the Old Testament, Moody Press, Vol. 1, p. 108, emphasis mine).

This was the means by which God in judgment "spoiled" the Egyptians, compensated His people for the long years of slavery, and fulfilled the prophecy given to Abraham

- "And also that nation, whom they shall serve, will I judge: and afterward shall they come out with great substance" (Gen. 15:14).
- Though the overriding meaning of shaal is "ask," and is so rendered 88 times in the AV (Young's Concordance); it is, nevertheless, capable of a number of other meanings including "enquire" -- 22 times. The "Analytical Hebrew and Chaldee Lexicon" lists among its possible meanings, "To ask as a loan."

Notice two other places where shaal clearly means, and is translate "borrow."

- "And if a man borrow aught of his neighbour and it be hurt, or die, the owner thereof being not with it, he shall surely make it good" (Ex. 22:14).
- "Then he said, Go, borrow [shaal] thee vessels abroad of all they neighbours, even empty vessels; borrow [maat] not a few" (2 Kings 4:3).
- There is the further truth that all the "great substance" which the Israelites brought out of Egypt was ultimately from God. For the first time in their history they were entrusted with material wealth. But it was "on loan," and tragically they did give it all back. In the captivity they lost everything. But even prior to that, Egypt received back some of what she had "lent."
- "So Shishak king of Egypt came up against Jerusalem, and took away the treasures of the house of the LORD, and the treasures of the king's house; he took all: he carried away also the shields of gold which Solomon had made" (2 Chr. 12:9).

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Brass or Bronze

THE CRITIC SAYS: *"The AV translators confused brass with bronze. The process for making brass [melting copper with zinc] was unknown in Old Testament times. Whereas bronze smelting [copper with tin] was widespread at a very early age."*

- "Tubal-cain, an instructor of every artificer in brass and iron" (Gen. 4:22).
- "Thou shalt overlay it with brass" (Ex. 27:2).
- "Thou shalt also make a laver of brass" (Ex. 30:18).
- "... out of whose hills thou mayest dig brass" (Deut. 8:9).
- "he cast two pillars of brass" (1 Kings 7:15).
- "he made two chapiters of molten brass" (1 Kings 7:16).
- "... and all these vessels which Hiram made to King Solomon for the house of the LORD, were of bright brass. In the plain of Jordan did the king cast them, in the clay ground" (1 Kings 7:45, 46).
- "Iron is taken out of the earth, and brass is molten out of the stone" (Job 28:2).

ANSWER: It is not impossible that the Hebrews had some zinc mixed in with their copper. Note the "bright brass" of 1 Kings 7:45.

The World Book Encyclopedia says, "Some historians believe people made the first brass accidentally by melting copper ore that also contained a small amount of zinc. Brass was made on the island of Rhodes as early as 500b.c. The ancient Romans were the first to make extensive use of brass, shortly before the beginning of the Christian Era. They made a variety of brass objects, including coins, kettles and ornaments. They made brass by melting zinc ores with copper."

The fact remains, however, that what we now call bronze and not brass was the chief alloy of the ancient world, but it was not always called this in English! Until more recent times, "brass" was the general term used for copper-based alloys, whether with zinc or tin. The word "bronze" was first introduced into the English language (from the Italian "bronzo") during the 16th century, but did not displace the use of "brass" as the term for both until well into the 19th century (see *The Oxford Dictionary of English Etymology*, *The Etymological Dictionary* by W. W. Skeat, and the *Oxford English Dictionary*, unabridged). Therefore, while the term may need to be explained today, the AV translators were quite correct in their choice of the word which had long-standing usage both before and after 1611.

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Coat of Many Colors, or Tunic

THE CRITIC SAYS: *"A better rendering would be 'long tunic' or one of several other translations. The Hebrew word passim [occurs five times] has at its root the idea: to expand, extend, extremities. Hence, it is a long robe with long sleeves."*

- "Now Israel loved Joseph more than all his children because he was the son of his old age: and he made him a coat of many colours" (Gen. 37:3).
- "they stript Joseph out of his coat, his coat of many colours that was on him" (Gen. 37:23).
- "And they sent the coat of many colours, and they brought it to their father ..." (Gen. 37:32).
- "And she had a garment of divers colours upon her: for with such robes were the king's daughters that were virgins apparelled ... And Tamar put ashes on her head and rent her garment of divers colours that was on her" (2 Sam. 13:18, 19).

ANSWER: In Bible times, there was certainly nothing remarkable about a long garment with long sleeves. The Hebrew word means more. Young's Concordance interprets it as "pieces," "ends," "extremities." Editions of the AV have "pieces" in the margin. Today we speak of a "remnant" of

cloth or material.

The JFB Commentary says, "Gesenius defines it, a tunic reaching to the *palms* of the hands and *soles* of the feet ... But the word signifies a piece as well as the palm of the hand; and hence the phrase is usually rendered 'a coat of pieces of various colours ...'. It was formed in those early days by sewing together patches of coloured cloth, and considered a dress of distinction (Judges 5:30; 2 Sam. 13:18)."

This latter is the view of the Targum of Onkelos (2nd century b.c.), the Talmud, Septuagint, and Jerome's Vulgate. It is the view of Luther, Tyndale and the other European Versions of the Reformation. A number of the modern versions translates *passim* virtually as the AV, including the NASV and NIV. Quoting from Thornly Smith (*Joseph and His Times*, p. 12) Peter Ruckman says that the coat of many colours "is illustrated in Egyptian inscriptions where Shemitic rulers come in to Pharaoh. They are clothed in a patch-work quilt-type of garment that consists of different pieces of cloth, each one a different colour sewed together" (*The Christian's Handbook of Biblical Scholarship*, 1988, p. 339).

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Conies, Or Rock Badgers

THE CRITIC SAYS: "*The AV 'Coney' [older English for Rabbit, cf. 'Coney Island'] is certainly an error! Rabbits do not chew the cud, nor do they live in the rocks, nor in Palestine. Much the same must be said for the translation 'Hare'. Though they are found in Israel, yet they do not chew the cud. Clearly the Rock Badger is meant for the 'Coney,' and we are not certain which animal is intended for 'Hare.'"* See NIV and New Scofield Bible.

- "And the *coney*, because he cheweth the cud, but divideth not the hoof; he is unclean unto you. And the hare, because he cheweth the cud, but divideth not the hoof, he is unclean unto you" (Lev. 11:5, 6).
- "Nevertheless these ye shall not eat of them that chew the cud, or of them that divide the cloven hoof; as the camel, and the *hare*, and the *coney*: for they chew the cud, but divide not the hoof" (Deut. 14:7).
- "The high hills are a refuge for the wild goats; and the rocks for the *conies*" (Psa. 104:18).
- "The *conies* are but a feeble folk, yet make they their houses in the rocks" (Deut 30:26).

The Hebrew word for coney is *shaphan*, and the Hebrew word for hare is *arnebeth*.

ANSWER: While neither animal is a true ruminant, they do rechew their food, and so in that sense "chew the cud." Rechewing was accepted in this sense by the Hebrews.

[See also other internet sources that more fully describe rabbits chewing their cud, including coprophagy - Webmaster]

In fact, the rock badger is not a ruminant either! It chews the cud only in the sense that a rabbit does.

As for their location, the hare is found in Palestine today and there is reason to believe that in Bible times the rabbit was also. Rabbits proliferated in North Africa and would easily have spread to Israel.

This is the opinion of C.D. Ginsburg, "The coney ... is the meaning of the Hebrew expression *shaphan* according to the definition of those who had to explain and administer this law at the time of Christ. As these interpreters lived in Palestine, where they saw the animals in question, the objection that the rabbit is not indigenous in Palestine falls to the ground" (Ellicott's Commentary on Leviticus 11:5).

As for rabbits not living in rocky places, what about those known as desert cottontails and mountain cottontails living in North America?

"Rabbit" is the translation of the Greek *dasypoda* in the Bagster Septuagint, Greek and English Old Testament.

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Creature or Creation

THE CRITIC SAYS: "*In a number of instances (especially Romans 8) the better rendering for 'creature' would be 'creation.'*"

- "Go ye into all the world, and preach the gospel to every creature [ktisis]" (Mark 16:15).
- "... and served the *creature* [ktisis] more than the Creator" (Rom. 1:25)
- "For the earnest expectation of the *creature* [ktisis] waiteth for the manifestation of the sons of God. For the creature [ktisis] was made subject to vanity, not willingly, but by reason of him who hath subjected the same in hope, because the creature [ktisis] itself also shall be delivered from the bondage of corruption into the glorious liberty of the children of God" (Rom. 8:19-21).
- "Nor height, nor depth, nor any other *creature* [ktisis], shall be able to separate us ... " (Rom. 8:39).
- "Therefore, if any man be in Christ, he is a new *creature* [ktisis]" (2 Cor. 5:17).
- "For in Christ Jesus neither circumcision availeth anything, nor uncircumcision, but a new *creature*" [ktisis]" (Gal. 6:15).
- "Who is the image of the invisible God, the firstborn of every *creature* [ktisis]" (Col. 1:15).
- "... the gospel ... which was preached to every *creature* [ktisis] which is under heaven" (Col. 1:23).
- "Neither is there any *creature* [ktisis] that is not manifest in his sight" (Heb. 4:15).

- "But from the beginning of the *creation* [*ktisis*] God made them male and female" (Mark 10:6).
- "... such as was not from the beginning of the *creation* [*ktisis*]" (Mark 13:19).
- "For the invisible things of him from the *creation* [*ktisis*] of the world are clearly seen" (Rom 1:20).
- "For we know that the whole *creation* [*ktisis*] groaneth and travaileth in pain together until now" (Rom 8:22).
- "all things continue as they were from the beginning of the *creation* [*ktisis*]" (2 Pet. 3:4).
- "... the beginning of the *creation* [*ktisis*]" (Rev. 3:14).

ANSWER: The above shows clearly how the Authorized Version distinguishes between "creature" and "creation" in translating the single Greek word *ktisis*. In the one place it is the "creation" event itself, in the other the "creature" which springs from that event. The only instance where "creation" is not used of the event is Romans 8:22. Here, "whole creation" means "creature" in the collective sense.

The use of "creature" in Romans 8 may at first seem a little strange to twentieth century ears. Yet it is in conformity with long-standing usage, and accurately distinguishes between the act of creating (which is not the issue under discussion in Romans 8) and the offspring of that act having been ravaged by sin (the subject of Romans 8). This distinction becomes confused in the Modern Versions.

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Damnation, or Condemnation

THE CRITIC SAYS: "*In a number of passages the AV 'damnation' is too strong! It should rather be 'condemnation' or 'judgment.'*"

- "Whosoever therefore resisteth the power, resisteth the ordinance of God: and they that resist shall receive to themselves *damnation*" [*krima*], Rom. 13:2).
- "And he that doubteth is *damned* [*katakrino*] if he eat, because he eateth not of faith: for whatsoever is not of faith is sin" (Rom. 14:23).
- "For he that eateth and drinketh unworthily, eateth and drinketh *damnation* [*krima*] to himself, not discerning the Lord's body" (1 Cor. 11:29).
- "But the younger widows refuse: for when they have begun to wax wanton against Christ, they will marry; Having *damnation* [*krima*], because they have cast off their first faith" (1 Tim. 5:11, 12).

ANSWER: The Greek words can mean either the pronouncement and execution of the sentence, or the process of judging that leads to the sentence (see *Vine's Expository Dictionary*). In the former case, the translation would usually be "damnation" or "condemnation," in the latter "judgment." At times, both thoughts may be combined. In the above passages, however, it is the verdict upon, and the state of the person under sentence which is in view rather than the judging process leading to such a verdict. Therefore, the AV is correct in not using "judgment" in these passages.

As for the other two words, there is not a great deal of difference between "damnation" and "condemnation." As "damn" comes from the Latin *damnare*, so "condemn" does also, i.e. con (either to intensify, or meaning "together") -- *damnare*, or literally "condemn." In our usage today the thought of eternal doom is more prominent in damnation than condemnation. Yet, in the history of the word, this was not always the case.

Charles Hodge in his comments on 1 Corinthians 11:29 says, "The word *damnation* used in our version originally and properly means simply condemnation and not hopeless and final perdition which is its modern and popular sense" (*The First Epistle to the Corinthians, Banner of Truth Trust*, p. 232).

This is confirmed by the Oxford Unabridged Dictionary where six categories of meaning are given for the word "damn": (1) *To pronounce adverse judgment, 1382. To condemn to a particular penalty or fate, 1300. (2) *To adjudge and pronounce a thing to be bad, 1385. (3) To bring condemnation upon, 1477. (4) To [the theological meaning] doom to eternal punishment in the world to come, 1325. (5) Used profanely, 1431. (6) To imprecate, 1624.

The "*" indicates that this particular usage is now archaic. The dates are those of works of literature where the word was first used in this way.

Therefore, in 1611 it was correct to use damnation both for eternal doom and also for lesser judgments; but in time, this latter ceased to be used. However, in the four passages we are looking at, it would be unwise to quickly assume that the meaning is to be limited to this lesser usage. The errors of conduct given here are symptomatic of things far deeper! They are characteristic of that which does lead to eternal damnation. In each case the fault is paralleled with the more basic sin which underlies it.

- Resisting the ordinance of God (Rom. 13:2).
- Whatsoever is not of faith is sin (Rom. 14:23).
- Not discerning the Lord's body (1 Cor. 11:29).
- Have cast off their first faith (1 Tim. 5:11, 12).

A man doesn't go to hell merely because he disobeyed the government. But resisting government is a mark of those who are a rebel against "the ordinance of God." All such rebels are *damned*.

A man eats meat that has been previously used in idolatrous sacrifice (Rom. 14). He is uncertain as to whether such eating constitutes idol worship, yet he goes on knowing this to be a real possibility. That man "is damned if he eat." Faith cannot "halt" (1 Kings 18:21) between Christ and an idol (cf. 1 Cor. 10:21).

The symptom is an inappropriate partaking of the Lord's Supper, but underneath lies "not discerning the Lord's body." A careless attitude toward Christ's Person and work damns the soul.

Widows can remarry "in the Lord" (1 Cor. 7:39). But, the case in 1 Timothy 5 involves those who are "dead while they live" and who "cast off their first faith." Such a one has damnation.

Therefore, it is right to believe that the AV translators were providentially guided to use the word which fully covers both the temporal and the eternal aspects of the word.

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Devils, or Demons

THE CRITIC SAYS: *"There is one Devil (diabolos) and many demons (daimonion, daimon). The Authorized Version confuses this distinction by translating 'devil' for the former and 'devils' (when there is more than one) for the latter. In fact the word 'demon' is not used at all in the AV."*

- "But if I cast out devils [*daimonion*] by the Spirit of God ... " (Matt. 12:28).
- "... go thy way; the devil [*daimonion*] is gone out of thy daughter" (Mark 7:29).
- "... some shall depart from the faith, giving heed to seducing spirits, and doctrines of devils [*daimonion*]" (1 Tim. 4:1).
- "there met him out of the tombs a man with an unclean spirit ... What is thy name? And he answered, saying, My name is Legion: for we are many ... And all the devils [*daimon*] besought him, saying, Send us into the swine ... And they come to Jesus, and see him that was possessed with the devil [*daimonizomai*], ... sitting, and clothed, Then was Jesus led up of the spirit into the wilderness to be tempted of the devil [*diabolos*]" (Matt. 4:1).
- "prepared for the devil [*diabolos*] and his angels" (Matt. 25:41).

ANSWER: Common use of the word "demon" in our language is relatively late. Its first appearance in English was not until the 15th century (*Oxford Dictionary of English Etymology*). Nor did it come into common theological use until a considerable time after the publication of the King James Bible. A century after the AV, commentators such as Poole and Henry consistently used "devil" rather than "demon."

In contrast, the use of "devil" as applying to both Satan and the demons goes back to the very roots of the English language. "The word has been used from the earliest times in English, as equivalent to or including demon ... In the Vulgate, as in Greek, diabolos and daimon are quite distinct; but the Gothic of Ulfilas (350a.d.) already uses *unhulpa* (Ger. unhold) to render both words, and in all the modern languages, *devil*, or its cognates, is used for *diabolos*" ("Devil," *Oxford Unabridged Dictionary*).

The word as it stands in our Bible clearly distinguishes Satan from his emissaries (devils, and the devil), and yet also shows the complete kinship between them. Herein lies the reason why there was a long-standing insistence to *translate* "daimonion" or "daimon" rather than merely transliterating it as is done today. From ancient Greece and onward, demons were thought to be both bad and good! They could inspire for well-being or evil.

"Its use in classical Greek is various. In Homer, where the gods are supernatural men, it is used interchangeably with 'god'; afterwards in Hesiod, when the idea of the gods had become more exalted and less familiar, the 'demons' are spoken of as intermediate beings, the messengers of the gods to men" ("Demon," *Smith's Bible Dictionary*).

Many in more "orthodox" circles didn't fare much better in their understanding of demons!

"They are the souls of bad men, especially the spirits of those who bore a bad character in this life. This is the view of Philo, Josephus, and practically all of the early Christian writers" (Henry C. Thiessen, *Introductory Lectures in Systematic Theology*, Eerdmans, 1949, p. 200, emphasis mine).

The translation "devils" banishes this foolishness and leaves the reader in no doubt as to where their kinship lies.

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Dragons, or Jackals

THE CRITIC SAYS: *"The Authorized Version has confused tammim with tannin. The latter refers to some sort of a large sea creature; but tannin is a desert animal, probably the jackal."*

- "I am a brother to dragons [*tannim*], and a companion to owls" (Job 30:29).
- "Though thou hast sore broken us in the place of dragons [*tannin*], and covered us with the shadow of death" (Psa. 44:19).
- "And the wild beasts of the islands shall cry in their desolate houses, and dragons [*tannim*] in their pleasant palaces" (Isa. 13:22).
- "And thorns shall come up in her palaces ... and it shall be an habitation of dragons [*tannim*], and a court for owls" (Isa. 34:13).
- "The beast of the field shall honour me, the dragons [*tannim*] and the owls: because I give waters in the wilderness" (Isa. 43:20).
- "And I will make Jerusalem heaps, and a den of dragons [*tannim*]" (Jer. 9:11).
- "And the wild asses did stand in the high places, they snuffed up the wind like dragons [*tannim*]" (Jer. 14:6).
- "and Babylon shall become heaps, a dwelling place for dragons" [*tannim*] (Jer. 51:37).
- "Behold, I am against thee, Pharaoh king of Egypt, the great dragon [*tannim*] that lieth in the midst of his river, which hath said, My river is mine own ... But I will put hooks in thy jaws,

and I will cause the fish of thy rivers to stick unto thy scales" (Ezek. 29:3, 4).

- "... I will make a wailing like the *dragons* [*tannim*], and mourning as the owls" (Micah 1:8).
- "Son of man, take up a lamentation for Pharaoh, king of Egypt, and say unto him, Thou art like a young lion of the nations, and thou art as a *whale* [*tannim*] in the seas" (Ezek. 32:2).

ANSWER: The passages in Ezekiel 29:3, 4 and Ezekiel 32:2 certainly show that *tannim* can and does mean a lot more than "jackals." Both the Septuagint and Vulgate translate as the AV. The Syriac, however, seems to give a different meaning:

"The Syriac renders it by a word which according to Pococke means a 'jackal'" (*Smith's Bible Dictionary*).

Commentators and translators readily accepted Pococke's verdict and changed "dragon" to "jackal" in the eleven passages where *tannim* is found prior to Ezekiel. But then, of course, they ran into a problem and were forced to revert back to a translation similar to the AV "*dragons*."

- great monster, monster (New Scofield).
- great monster, monster (NIV).
- any large aquatic animal or crocodile, any monster of the waters or crocodile (JFB Commentary).
- great monster or crocodile, water monster or crocodile (*Unger's Old Testament Commentary*).
- No Comment! (Ryrie Study Bible).

After repeatedly telling us that it ought to be "jackal," we cannot blame Ryrie for his silence on the Ezekiel passages. It is just too much to ask a jackal to suddenly become a sea monster! *Tannim* could not possibly admit of such a wide variation of meaning. At the very least it refers to the crocodile or some other dangerous creature.

"*Tannim* usually means the crocodile, so perhaps here (Job 30:29), its open jaws lifted towards heaven, and its noise making it seem as if it mourned over its fate" (Bochart in JFB).

"Rather the reference (Jer. 14:6) is to the great boas and python serpents, which raise a large portion of their body up in a vertical column, ten or twelve feet high, to survey the neighbourhood above the surrounding bushes, while with open jaws they drink in the air. These giant serpents originated the widely-spread notions which typified the deluge and all destructive agents under the form of a dragon or monster serpent; hence the dragon temples, always near water, in Asia, Africa, and Britain, -- e.g. at Abury, in Wiltshire: a symbol of the ark is often associated with the dragon as the preserver from the waters" (JFB, quoting *Kitto's Biblical Cyclopaedia*).

"Hebrew, *tannim*, any large aquatic animal, here (Ezek. 29:3) the crocodile, which on Roman coins is the emblem of Egypt" (JFB).

"The *tannim* or *tanninim* are any great monsters, whether of land or sea" (W.E. Vine, *Expository Dictionary of Old Testament Words*, Oliphants, p. 51).

The above creatures would be a fit representative of that which evokes fear, i.e. of the mythical dragon or Satan himself. As serpents represent "that old serpent which is the Devil and Satan" (Rev. 20:2), so the *tannim* pictures "the great dragon ... the devil and Satan" (Rev. 12:9). Symbols cannot depict symbols. Therefore, as with the serpent, there must be an actual creature that pictures Satan in his role as Dragon. This the *tannim* does, and with these other connotations in mind is rightly translated "dragon" in the Authorized Version.

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Earring, or Nose Jewel

THE CRITIC SAYS: "*The KJV translators erred in translating nezem as 'earring' in Genesis 24:22, 47. Eliezer placed a nose jewel on the face of Rebekah! The fact that the word is singular further militates against the AV translation.*"

"And it came to pass, as the camels had done drinking, that the man took a *golden earring* of half a shekel weight, and two bracelets for her hands of ten shekels weight of gold" (Gen. 24:22).

"... and I put the *earring* upon her face, and the bracelets upon her hands" (Gen. 24:22).

ANSWER: The Hebrew word *nezem* is found 15 times in the Old Testament. The AV translates it "earring" twelve times and "jewel" three. In this latter, twice it is used for the nose and once for the forehead. That "earring" is the characteristic meaning can be seen from Genesis 35:4 and Exodus 32:2, 3 where the *nezem* are specifically said to be placed *in the ears*. The passage in Genesis 24 does not say *where* on Rebekah's face the *nezem* was placed -- ear, nose or forehead. An earring could have several different uses as jewelry.

Reflecting, no doubt, current Jewish opinion, the Septuagint and Latin Vulgate understand *nezem* to mean "earrings."

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Easter, or Passover

THE CRITIC SAYS: "*A most unfortunate translation! In each of the 28 other New Testament passages the Greek 'pascha' is translated 'Passover'. The same is true of the Hebrew pesach, it is always 'Passover'. Why this one exception in Act 12:4? Further, the word 'Easter' was not used in the Christian sense until much later.*"

- "And because he saw it pleased the Jews, he proceeded further to take Peter also. (Then

were the days of unleavened bread.) And when he had apprehended him, he put him in prison, and delivered him to four quaternions of soldiers to keep him, intending after Easter to bring him forth to the people" (Acts 12:3, 4).

ANSWER: You may be surprised to know that the word "passover" did not even exist before William Tyndale coined it for his Version of 1526-31. His was also the first English Bible to use "Easter." Previously the Hebrew and Greek were left untranslated. For example, in Wycliffe's Bible, which was based on the Latin, we find *pask* or *paske*.

An article which appeared in The Trinitarian Bible Society Quarterly Record states: "When Tyndale applied his talents to the translation of the New Testament from Greek into English, he was not satisfied with the use of a completely foreign word, and decided to take into account the fact that the season of the passover was known generally to English people as 'Easter' ... Tyndale has *ester* or *easter* fourteen times, *ester-lambe* eleven times, *esterfest* once, and *paschall lambe* three times."

"When he began his translation of the Pentateuch he was again faced with the problem in Exodus 12:11 and twenty-one other places, and no doubt recognizing that *easter* in this context would be an anachronism he coined a new word, *passover* and used it consistently in all twenty-two places. It is, therefore, to Tyndale that our language is indebted for this meaningful and appropriate word" (date of article not known).

The English version after Tyndale followed his example in the Old Testament and increasingly replaced "Easter" with "Passover" in the New Testament. When we come to the Authorized Version there remained but one instance of the word "Easter" -- Acts 12:4.

It is precisely in this one passage that "Easter" must be used, and the translation "Passover" would have conflicted with the immediate context. In their rush to accuse the Authorized Version of error, many have not taken the time to consider what the passage actually says: "(Then were the days of unleavened bread) ... intending *after* Easter to bring him forth to the people."

To begin with, the Passover occurred before the feast of unleavened bread, not after!

- "And in the fourteenth day of the first month is the passover of the Lord. And in the fifteenth day of this month is the feast: seven days shall unleavened bread be eaten" (Num. 28:16, 17). See also Mark 14:12, 1 Cor. 5:7, 8, etc.

Herod put Peter in prison during the days of unleavened bread, and therefore *after* the Passover. The argument that the translation "Passover" should have been used as it is intended to refer to the entire period, is ruled out by the inclusion of "these were the days of unleavened bread." Scripture does not use the word "Passover" to refer to the entire period.

Peloubet's Bible Dictionary says: "Strictly speaking the Passover only applied to the paschal supper and the feast of unleavened bread followed" (p. 486).

Therefore, as the Passover had already been observed, and the days of unleavened bread were in progress, and yet Herod was still waiting for "after *pascha*," we can only conclude that the word must be taken in a broader sense. History in fact does indicate a pagan and Christian interchange with the word through the translation "Easter."

A.W. Watts writes, "The Latin and Greek word for Easter is *pascha*, which is simply a form of the Hebrew word for passover -- *pesach*" (*Easter -- Its Story and Meaning*, p. 36).

Thus, the word came to be associated with both Christian and pagan observance. And it was to this latter that Herod was referring.

In an excellent study, from which some of the above has been drawn, Raymond Blanton explains (in quotations from Alexander Hislop) that Easter is Ishtar, the queen of heaven and goddess of spring. Blanton says, "The '*pascha*' that Herod was waiting for was evidently the celebration of the death and resurrection of Tammuz, the Sun god. The sunrise services today are a continuation of that pagan worship."

"... The great annual festival in commemoration of the death and resurrection of Tammuz, which was celebrated by alternate weeping and rejoicing and which, in many countries, was considerably later than the Christian festival, being observed in Palestine and Assyria in June. To conciliate the Pagans to nominal Christianity, Rome, pursuing its usual policy, took measures to get the Christian and Pagan festivals amalgamated, and, by complicated but skillful adjustment of the calendar, it was found no difficult matter, in general, to get Paganism and Christianity -- to shake hands" (Alexander Hislop, *The Two Babylons*, p. 105).

Continuing his quotation from Hislop, Blanton shows: "The term Easter is of pagan origin. It bears its Chaldean origin on its very forehead. Easter is nothing else than Astarte, one of the titles of Belis, the queen of heaven (p. 103)."

The connection between the word Easter and Tammuz is thus: "The wife of Tammuz was Ishtar (Astarte), who is called Mother Nature, who being refreshed by spring rains brings life. When Tammuz died she followed him into the underworld or realm of Eresh-Kigal, queen of the dead. In her deep grief Astarte persuaded Eresh-Kigal to allow her messenger to sprinkle Astarte and Tammuz with the water of life. By this sprinkling they had power to return into the light of the sun for six months. After which the same cycle must be repeated.

"Thus, the goddess of spring or the dawn goddess is responsible for the resurrection of Tammuz. Easter is a joint worship of the two. This Satanic myth is interwoven with the sun's cycle of vernal equinox (dawn) and autumn equinox (sunset)" (from *The Flaming Torch*, Jan-Mar. 1987).

Dake's Bible adds, "Easter ... is derived from Ishtar, one of the Babylonian titles of an idol goddess,

the Queen of Heaven. The Saxon goddess Eastre is the same as the Astarte, the Syrian Venus, called Ashtoreth in the Old Testament. It was the worship of this woman by Israel that was such an abomination to God" (1 Sam. 7:3; 1 Ki. 11:5, 33; 2 Ki. 23:13; Jer. 7:18; 44:18) (p. 137 N.T.).

This was the "pascha" that Herod was waiting for before releasing Peter. As an Edomite, he and his people had a long association with Babylon and her mystery religion (cf. Gen. 14:1-4).

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Groves, or Images

THE CRITIC SAYS: "Rather than the AV 'grove,' a better rendering of the Hebrew *Asherah* would be 'image' (New Scofield), or 'Asheroth' (Ryrie Study Bible), or 'Asherah pole' (NIV). A grove of trees cannot be the meaning for the reason that the words: to make (1 Kings 14:15; 16:33; 2 Kings 17:16, etc.), to set up (2 Kings 17:10), to stand up (2 Cor. 33:19), and to build (1 Kings 14:23) are used for the *Asherah* (see *Ungers Bible Dictionary*)."

- "... throw down the altar of Baal that thy father hath, and cut down the grove that is by it: And build an altar unto the LORD thy God upon the top of this rock ... and offer a burnt sacrifice with the wood of the grove which thou shalt cut down ... And when the men of the city arose early in the morning, behold, the altar of Baal was cast down, and the grove was cut down that was by it" (Judges 6:25, 26, 28, 30).

ANSWER: *Asherah* is translated "grove" by the Authorized Version in each of its 40 occurrences. This is also the way the translators of the Septuagint and Jerome's Vulgate understood the word. These early Versions would most certainly have taken into account the Jewish interpretation. Something of the Jewish view, and that actual trees are involved, can be seen in the following:

"The authors of the Mishna explained the *Asherah* as a tree that was worshipped, including grapevines and pomegranate, walnut, myrtle, and willow trees, and therefore, the wood and fruit must not be used" ("*Asherah*," *The Interpreter's Dictionary of the Bible*, Abingdon, 1962).

This may fit in with the prohibition given in Leviticus 19:23, "And when ye shall come into the land, and shall have planted all manner of trees for food, then ye shall count the fruit thereof as uncircumcised: three years shall it be as uncircumcised unto you: it shall not be eaten of:"

The closest we come in the Bible to an **actual description** of the *Asherah* is Deuteronomy 16:21. Here it is obvious that it is a *grove of trees*, and as such, would be planted. "Thou shalt not plant thee a grove of trees near unto the altar of the LORD thy God."

That this is the primary meaning is further indicated by frequent mention of the groves being cut down (not usually "broken") and burnt. It had long been the practice in heathendom to set up an idol in a grove of trees, or to prepare a grove (whether by planting or transplanting) for an idol. This -- and the fact that the phrases "make," "set up," "stand up," and "build" are used collectively of groves *with* other idols -- explains to a large extent the use of these terms. In most passages the grove is distinguished from the idols:

- "... because she had made an idol *in a grove*" (1 Kings 15:13; 2 Chr. 15:16).
- "... ye shall destroy their altars, and break down their images, and *cut down their groves*, and burn their graven images with fire" (Deut. 7:5).
- "And ye shall overthrow their altars, and break their pillars and *burn their groves*" (Deut. 12:3).

Less often the grove is shown to be synonymous with the idol:

- "And he set a graven image of the grove that he had made *in the house* ..." (2 Kings 21:7).
- "And he *brought out the grove* from the house of the LORD ... and stamped it small to powder" (2 Kings 23:6).

Ever, in this latter sense, all indications point to the grove being a column or columns of artificial "trees."

"A symbolical tree is often found in Assyrian inscriptions, representing the *hosts of heaven* (Saba), answering to Asteroth, or Astarte, the queen of heaven" (JFB Commentary on Isaiah 17:7).

This concurs with what we read in 2 Kings 17:16: "... and made a grove, and worshipped all the host of heaven and served Baal."

The *Asherah* when used in this sense was also represented as Baal's female consort.

"*Asherah* was a Canaanite goddess, now well-known from the Ugaritic Literature, and the Idol (or wooden column) of her was generally set up beside the altars of Baal" (*Unger's Bible Dictionary*, p. 434).

It should be noted that these latter sources indicating the use of the *Asherah* in a more limited sense are from outside of Israel, e.g. "The Ugaritic Literature" (Syria), and the "Assyrian inscriptions." It was probably these northern areas which saw more of this use of the *Asherah*. This may explain why the Syriac Peshitta alone among the three major Old Testament Versions seems (though not always) to use the word in the restricted sense. From these areas, it is likely that the cultic *Asherah* worship entered Israel; but, not until a later period in her history.

"... It appears that the cult object was not known ... to the patriarchs or to the kings of the United Monarchy ... [it] was adopted from neighboring peoples, perhaps under the influence of such persons as Jezebel" (*Interpreter's Bible Dictionary*). Jezebel, it will be remembered, was from Zidon -- between Israel and Syria (1 Kings 16:31).

That a wood of trees is the more usual meaning is further demonstrated by the fact that despite its frequent mention, no cultic Asherah has ever been found -- neither in or outside Israel.

"No object has been found thus far in any excavation which could be called with certainty an Asherah" (Ibid).

The word is found most frequently in the plural; as such and with but one exception it is *Asherim* (masculine) rather than Asheroth (feminine), (See *Hastings Dictionary of the Bible* 2nd Edition, Scribners 1963). This further militates against seeing it solely as a female cultic object.

As for the English word "grove," the Oxford Dictionary (unabridged) leaves us in no doubt as to what it was frequently used for: "Groves were commonly planted by heathen peoples in honour of deities to serve as places of worship or for reception of images."

To this, *Smith's Bible Dictionary* adds, "In the religions of the ancient heathen world groves play a prominent part. In the old times altars only were erected to the gods within walls and hence trees were the first temples."

And finally, in his famous *The Land and the Book*, W.M. Thompson writes, "And one other thought about these remarkable trees. This country abounds in them. We have sacred trees, and trees that are inhabited by jin or evil spirits; and we have single trees all over the land covered with bits of rags from the garments of passing villagers hung up as acknowledgments or as deprecatory signals and charms ... These are doubtless relics of most ancient superstitions."

The Authorized Version "groves" best represents the varied facets of the case, and brings out the meaning far better than "images" or if left untranslated as "Asherah."

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Holy Ghost, or Spirit

THE CRITIC SAYS: "*With regard to the Holy Spirit the Authorized Version is inconsistent in its translation of pneuma. Except in four instances (Lk. 11:13; Eph. 1:13; 4:30; 1 Thess. 4:8) , when prefixed with 'Holy' it is 'Holy Ghost'. Elsewhere it is rendered 'Spirit'. Further the word 'Ghost' gives a wrong connotation.*"

- "And it was revealed unto him by the *Holy Ghost* that he should not see death before he had seen the Lord's Christ. And he came by the Spirit into the temple" (Luke 2:26, 27).
- "Upon whom thou shalt see the Spirit descending, and remaining on him, the same is he which baptized with the *Holy Ghost*" (John 1:33).
- "But this spake he of the Spirit, which they that believe on him should receive for the *Holy Ghost* was not yet given" (John 7:39).
- "And they were all filled with the *Holy Ghost*, and began to speak with other tongues, as the Spirit gave then utterance" (Acts 2:4).
- "... and were forbidden of the *Holy Ghost* to preach the word in Asia, After they were come to Mysia, they assayed to go into Bithynia: but the Spirit suffered them not" (Acts 16:6, 7).
- "Wherefore I give you to understand, that no man speaking by the Spirit of God calleth Jesus accursed: and that no man can say that Jesus is the Lord, but by the *Holy Ghost*" (1 Cor. 12:3).

"Holy Ghost" is found 90 times in the New Testament, the four occurrences of "Holy Spirit" are:

- "If ye then, being evil know how to give good gifts unto your children: how much more shall your heavenly Father give the *Holy Spirit* to them that ask him" (Luke 11:13)?
- "In whom also after that ye believed, ye were sealed with that *holy Spirit* of promise" (Eph. 1:13).
- "And grieve not the *holy Spirit* of God, whereby ye are sealed unto the day of redemption" (Eph. 4:30).
- "He therefore that despiseth, despiseth not man, but God who hath also given unto us his *holy Spirit*" (1 Thess. 4:8).

ANSWER: When prefixed with "Holy" and presented in a singular sense -- generally apart from the Father and Son -- the august title of the Third Person is "The Holy Ghost."

When presented in His relationships with Father and Son, the title "Spirit" is used. A survey of all the passages (see for example, *The Englishman's Greek Concordance*) shows this distinction to be maintained consistently in the Authorized Version. A possible exception is His baptizing work (Matt. 3:11; Mark 1:8) where "Holy Ghost" is used in connection with the Son. But as this is His primary and initial work on behalf of believers, we find the title used.

From this it seems apparent that throughout much of English church history, "Holy Ghost" was considered a more elevated and exalted title than "Holy Spirit." It is certainly the more ancient of the two, as it goes back to the very roots of the English language, whereas "Holy Spirit" did not begin to be used until the 13th century (*Oxford Dictionary of English Etymology*).

But could there not be a deeper and providential reason for the rendering "Holy Ghost"? With the word "ghost" death and its aftermath comes immediately to mind -- albeit often in a superstitious sense. Yet death does mark the word! He is the Holy Ghost and could only come after a certain death had been accomplished (John 7:39; 14:26; 16:7); and bears witness to Him "that liveth, and was dead" (Rev. 1:18; Acts 4:8, 10).

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Holy Thing, or Holy One

THE CRITIC SAYS: "*It is irreverent for the Authorized Version in Luke 1:35 to refer to*

Christ as 'that holy thing.' It should rather be 'that holy one.'"

"Then said Mary unto the angel, How shall this be, seeing I know not a man? And the angel answered and said unto her, The Holy Ghost shall come upon thee, and the power of the Highest shall overshadow thee: therefore also that *holy thing* which shall be born of thee shall be called the Son of God" (Luke 1:34, 35).

ANSWER: In the first place, to criticize the AV at this point, while at the same time embracing a modern version, such as the NIV which removes New Testament names of Christ and titles of Deity in 176 places -- is inconsistent to say the least!

The Greek, *hagion* is neuter (rather than *hagios* masculine) and means literally "holy thing" (see: Alford's Greek New Testament; Berry's Interlinear; The Analytical Greek N.T., etc.). It is "an expression denoting the singularity and consequent sanctity of this birth" (JFB Commentary). It harks back to the first promise of the incarnation in Genesis 3:15. Notice here the use of the neuter pronoun in reference to Christ:

- "And I will put enmity between thee and the woman, and between thy seed and her seed; it shall bruise thy head, and thou shalt bruise his heel."

Matthew Henry says of Luke 1:35, "The child she shall conceive is a *holy thing*, and therefore must not be conceived by *ordinary generation*, because he must not share in the common corruption and pollution of the human nature. He is spoken of emphatically, *That Holy Thing*, such as never was; and he shall be called *the Son of God*, as the Son of the Father by eternal generation, as an indication of which he shall now be formed by the Holy Ghost in the present conception. His human nature must be so produced, as it was fit that should be which was to be taken into union with the divine nature."

Primarily, "that holy thing" refers to our Saviour's *human nature* which would be brought into union with His *divine nature* -- rather than His Person as such. The translation "Holy One" confuses this distinction.

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Italics in 1 John 2:23

THE CRITIC SAYS: "*The AV translators were wrong to use italic type in the second half of 1 John 2:23!*"

"Whosoever denieth the Son, the same hath not the Father: (but) he that acknowledgeth the Son hath the Father also."

ANSWER: There were six basic reasons or guidelines followed by the AV translators in the use of italic type. Five were to smoothen in various ways the interchange from Hebrew and Greek into English. In the sixth, the translators are expressing that while they felt the passage was part of Scripture, yet their current sources were inconclusive. In fact, there is *only one* clear occurrence of this use of italic type in the entire King James Bible -- 1 John 2:23 (See F.H.A. Scrivener, The Authorized Edition of the English Bible, Cambridge Press, 1884, pp. 61ff, p. 254).

There was a paucity of Greek manuscript support for the passage prior to 1611. It was therefore omitted from the early printed Greek editions -- the Complutensian, Erasmus, Stephanus, and the early editions of Beza. Wycliffe, based on the Latin Vulgate, inserted the passage in his English Bible. Yet the Latin evidence at that time did not seem conclusive (nor is it strongly conclusive today). Excepting Wycliffe, it was not in the early English versions -- Tyndale, Coverdale and the Geneva edition of 1560. However, the Great Bible (1539) brought the passage -- italicized and within brackets -- into the English text. This was followed by the Bishops, still italicized but without the brackets, in 1568. Beza included the passage in his latter Greek editions, which provided the primary basis of the AV. Since 1611 substantial Greek support for the passage has come to light, as well as from the Syriac and Coptic.

Thus the AV translators took the prudent course, they voted on the side of the passage, while at the same time acknowledging the inconclusiveness of their available evidence.

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Penny, or Denarius

THE CRITIC SAYS: "*By rendering denarius as 'penny,' the AV translators have left us with a completely wrong impression. How could a penny be the equivalent of a day's wage [which the denarius was]?*"

- "And when he had agreed with the labourers for a *penny a day*, he sent them into his vineyard" (Matt. 20:2).
- "Shall we go and buy *two hundred pennyworth* of bread, and give them to eat" (Mark 7:37)?
- "Why was this waste of the ointment made? For it might have been sold for more than *three hundred pence*, and have been given to the poor" (Mark 14:4, 5).
- "... he took out *two pence*, and gave them to the host, and said unto him, Take care of him; and whatsoever thou spendest more, when I come again, I will repay thee" (Luke 10:35).
- "A measure of wheat for a *penny*, and three measures of barley for a penny" (Rev. 6:6).

ANSWER: Those unfamiliar with the British system of Pounds, Shillings, and Pence (or Pennies) will be surprised to learn that prior to 1971 the penny was represented by "d." For example, 50 pence was written "50d." The "d" stood for *denarius*!

"Based on the Roman denarius, the English penny was a silver coin introduced during the eighth

century by two little-known Anglo-Saxon kings of Kent and popularized by the powerful King Offa of Mercia. Because of the rising price of silver and the need for a greater number of coins as trade and commerce increased, the silver penny was steadily reduced in size. The pennies of Elizabeth I (1558-1603) were only about one-third the weight of those of William the Conqueror, and the metal was much debased. The first regal copper pennies were not issued until 1797" (*Coin*: 1989 Year Book).

As Britain had been a colony of Rome, the British penny was a kind of lineal descendant of the Roman denarius, which in turn had been the principal coin of the Empire during New Testament times.

"In the time of Augustus 84 denarii were struck from the pound of silver, which would make the standard weight about 60 grains (one-eighth ounce). This Nero reduced by striking 96 from the pound, which would give a standard weight of about 52 grains, results confirmed by the coins of the periods, which are, however, not exactly true to the standard. In Palestine, in the N.T. period, we learn from numismatic evidence that denarii must have mainly formed the silver currency. From the parable of the laborers in the vineyard it would seem that a denarius was then the ordinary pay for a day's labor" (Ungers *Bible Dictionary*, p. 724).

For many centuries the silver penny (d) was the chief or only coin used in England. Inasmuch as it was halved (half-penny) and quartered (farthing) shows that it was of significant value. In fact, it was even counterfeited! "The Pollard was the name given to a counterfeit penny struck in base silver and imported from Europe during the reign of Edward I" (1272-1307) (*Coin*).

As for its purchasing power, around 1750, the average weekly wage for a labourer in London was a little under 10 shillings (12 pennies to a shilling), and that for a farm worker about 7 shillings (see Chambers Encyclopedia, "Wages and Salaries"). Coming down to the period before the translation of the Authorized Version, agricultural workers were given accommodation and one shilling a week. Thus, we are reasonably close to the penny a day of Matthew 20.

However, the use of "penny" in the AV should be seen in a broader context than the question of its value at a given time. In the 14th century, the "pennyweight" (the weight of the silver penny), became a unit of measure within the Troy system of weighing precious metals and coins.

"In the system of Troy weight, the pound contains 12 ounces (as compared with 16 ounces in the avoirdupois system). The ounce equals 20 pennyweights, and the pennyweight equals 24 grains" ("Troy Weight," World Book Encyclopedia).

Further, the word "penny" was something of a generic term. The Oxford Unabridged Dictionary explains:

"From the fact that the silver penny was for many hundred years the chief or only coin in circulation, the name became to a great extent synonymous with 'coin,' 'piece,' or 'unit of money.'"

Therefore, whatever inflation may have done to the penny since 1611, its significance as a unit of currency had long been established and this is accurately reflected in the AV translation.

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Robbers of Churches, or Temples

THE CRITIC SAYS: "*The AV translation 'robbers of churches' is wrong. The Greek is hierosullos [hieron, 'a temple'; and sulao, 'to rob']. It should have been translated 'robbers of temples,' i.e. heathen temples such as the Temple of Diana.*"

- "For ye have brought hither these men, which are neither *robbers of churches*, nor yet blasphemers of your goddess" (Acts 19:37).

ANSWER: The AV reading follows that of the earlier English Versions, including Tyndale and the Geneva. In former times the word "church" was used in a broader sense than it is now.

"It was not unusual for the writers of the Elizabethan age to apply the term which we confine to Christian buildings, to heathen temples. They would speak, e.g. of the 'church' of Diana, or the 'chapel' of Apollo" (E.H. Pluntre, Acts, Ellicott's N.T. Commentary).

See the commentaries of Poole and Henry as an example of this.

Nevertheless, it is remarkable that in the 71 New Testament occurrences of *hieron*, the AV always translates it "temple," including verse 27 of this same chapter -- "the temple of the great goddess Diana." But here, and in Romans 2:22 where it is also combined with *sulos*, "temple" does not come into the translation.

- "Thou that sayest a man should not commit adultery, dost thou commit adultery? Thou that abhorrest idols, dost thou *commit sacrilege*?"

In two other instances, *hieros* (the closely related masculine form) is found in combination:

-- *hierourgeo*, "To labour in sacred things."

- "... I should be the minister of Jesus Christ to the Gentiles, *ministering* the gospel of God ..."
" (Rom. 15:16).

-- *hieroprepees*, "That which befits the sacred."

- "The aged women likewise, that they be in behaviour as *becometh holiness*" (Titus 2:3).

Therefore, it is not unlikely that a broader meaning is intended for *hierosullos* than strictly "robbers

of heathen temples." Indeed, "The noun is more common than the verb for sacrilege in general ... In later comedy the word is used very loosely and generally with great exaggeration as a term of abuse" (Kittel, Theological Dictionary of the New Testament). Though this silversmith's trade had fallen on hard times, no one was suggesting for a moment that Paul and his associates actually stole from the Temple of Diana. The point the townclerk made was that they were not *robbers of churches*, i.e. "religious robbers," in the more general sense. Paul did not enrich himself through "religion," nor were the churches, which by this time were springing up throughout Asia Minor, a source of enrichment. The KJV wording highlights what has been the chief accusation (whether justified or not) of the unconverted from that day to this present day: "The preacher is in it for the money!"

- "And through covetousness shall they with feigned words make merchandise of you" (2 Pet. 2:3).
- "Did I make a gain of you by any of them whom I sent unto you?" (2 Cor. 12:9).

This, Paul most certainly did not do! Yet, ponder the wording in 2 Corinthians 11.

- "Have I committed an offence in abasing myself that ye might be exalted, because I have preached to you the gospel of God freely? I *robbed other churches*, taking wages of them, to do you service" (2 Cor. 11:7, 8).

Though there have been exceptions (c.f. Spanish Catholics plundering Aztec temples), "robbing temples" has not been a common charge laid against professed Christian leaders. But certainly, "robbing churches" is!

The KJV wording gives a long-term application for those who would "fleece the flock."

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Strain "At", or "Out" a Gnat

THE CRITIC SAYS: "*This misprint in the King James Version has never been corrected*" [Ryrie Study Bible]. "*All the former translations, including Tyndale, had 'out'*" [See the Companion Bible]. "*The Greek word diulizantes means 'to filter or strain thoroughly or through'*" [Vincents Word Studies]. "*How can you strain at a gnat?*"

- "Ye blind guides, which strain **at** a gnat and swallow a camel" (Matt. 23:24).

ANSWER: There were a few typographical errors in early printings of the AV. These were corrected in subsequent editions. But, there is no evidence that this reading was viewed by early editors as either a printing error or a slip by the translators themselves. Early commentators such as Poole and Henry do not mention any problem with the passage.

Two well-known 19th century commentators remark, "It is sometimes said that the present rendering of the Authorized Version is but the perpetuation of a printer's blunder; but of this there is scarcely sufficient evidence, nor is it probable in itself" (E.H. Plumptre in Ellicott's New Testament Commentary). "... [It] seems not to have been a mistake, as sometimes supposed, but a deliberate alteration, meaning, 'strain (out of the wine) at (the occurrence of) a gnat'" (Henry Alford, the Greek New Testament).

Normally, for the word "out" we would expect to see a Greek preposition such as *ek* or *apo*, but there is none here. Further, "gnat" is singular. The Pharisees had placed all of their attention and energies upon one solitary gnat, and this at the expense of swallowing a camel! We do not have here a case of a *general* straining for impurities. Therefore, expositions such as the following completely miss the point.

"... The Jews strained their wine in order not to swallow any unclean animal. Moreover, there were certain insects which bred in wine. Aristotle uses the word gnat of a worm of larva found in the sediment of some wine. 'In a ride from Tangier to Tetuan I observed that a Moorish soldier who accompanied me, when he drank, always unfolded the end of his turban and placed it over the mouth of his *bota*, drinking through the muslin to strain out the gnats whose larve swarm in the water of that country.'" (Vincent's Word Studies, with citation from R.C. Trench).

There is nothing "little" about taking usual hygienic or even ceremonial precautions as in straining out gnat larvae. But his is not the issue here. The passage as it is commonly read -- one labouring, striving, "straining" over a little gnat -- comes close to the intended meaning. It is not as much the method (filtering by one means or another) as it is the fanaticism and effort in getting at one insignificant gnat. When the lone creature suddenly appeared in the glass, the world stopped, while it was strained at! Only the KJV translation brings out this force.

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Synagogues, or Meeting Places

THE CRITIC SAYS: "*Asaph, as King David's choir director, could not have known about synagogues at the time Psalm 74 was written. They did not exist for another 600 years. A better rendering would be 'meeting places.'*" (Ryrie Study Bible)

- "Thine enemies roar in the midst of thy *congregations* [*moed*]; they set up their ensigns for signs. A man was famous according as he had lifted up axes upon the thick trees. But now they break down the carved work thereof at once with axes and hammers. They have cast fire into thy *sanctuary* [*miqdash*], they have defiled by casting down the dwelling place of thy name to the ground. They said in their hearts, Let us destroy them together: they have burned up all the *synagogues* [*moed*] of God in the land" (Psa. 74:4-8).

ANSWER: As synagogues were "places" where Jews "met" to hear the Law of God and pray, there is not a great deal of difference between the terms. In the more usual sense of the word, we

look to the period after the Babylonian captivity for the beginning of the synagogue service, yet forerunners probably existed before. In Jehoshaphat's day (860b.c.) there were gatherings to hear the Law throughout the land (2 Chr. 17:7-9). "Josephus, Philo, and later Judaism generally" (Unger's Bible Dictionary) speak of the early roots of the system. The New Testament says that synagogues were "of old time."

- "For Moses of old time hath in every city them that preach him, being read in the synagogues every sabbath day" (Acts 15:21).

So it is conceivable that Psalm 74:6 could be referring to these forerunners of the post-exilic synagogues. But, the answer is to be found elsewhere! Psalm 74 is prophetic of the long period of desolation and dispersion *after* Nebuchadnezzar destroyed the temple (v. 7). Thus, "Why hast thou cast us off for ever" (v. 1)? "Lift up thy feet unto the perpetual desolations" (v. 3). "There is no more any prophet; neither is there among us any that knoweth how long" (v. 10).

This can only describe "the times of the Gentiles" (Luke 21:24) when at various times "they have burned up all the synagogues of God in the land."

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The Son of God, or A Son of the Gods

THE CRITIC SAYS: "While the 'fourth person' may have been the Son of God, Nebuchadnezzar would not know this, and therefore speaks of him as 'a son of the gods'. This is confirmed in verse 28 where Nebuchadnezzar acknowledges that 'God sent his angel to deliver Shadrach, Meshach, and Abednego.' Further, the Aramaic form *elahn* is plural, and whenever used in the Aramaic section of Daniel seems to refer to the gods of the heathen; whereas the singular *elah* is used for the True God." (see *The New Scofield*, Ryrie, NIV, etc.)

- "He answered and said, Lo, I see four men loose, walking in the midst of the fire, and they have no hurt; and the form of the fourth is like *the Son of God*. Then Nebuchadnezzar came near to the mouth of the burning fiery furnace, and spoke and said, Shadrach, Meshach, and Abednego, ye servants of the *most high God*, come forth" (Dan. 3:25, 26).

ANSWER: The Bible believer should note that as far as "contemporary scholarship" is concerned, there is a tendency to find a problem with many of the prophecies and revelations of Christ in the Old Testament!

- In the passage before us, it is not only a question of how Nebuchadnezzar could speak about "the Son of God" but how could he also speak about *El Elyon* (In Chaldee it is *Illai*), "the Most High God." Verse 26 is the first instance of this title of Deity in Daniel. The answer can only be by revelation!
- As in the case of Caiaphas, "And one of them, named Caiaphas, being the high priest that same year, said unto them, Ye know nothing at all, Nor consider that it is expedient for us, that one man should die for the people, and that the whole nation perish not. And this spake he not for himself: but being high priest that year, he prophesied that Jesus should die for that nation" (John 11:49-51).
- And the Centurion, "Now when the centurion, and they that were with him, watching Jesus, saw the earthquake, and those things that were done, they feared greatly, saying, Truly this was the Son of God" (Matt. 27:54).

The Scriptures promise a universal revelation of Christ:

- "That was the true Light which lighteth every man that cometh into the world" (John 1:9).

A.R. Fausset believes this to be the case concerning Nebuchadnezzar, "Unconsciously, like Saul, Caiaphas, and Pilate, he is made to utter divine truths, the full import of which he did not himself understand" (JFB Commentary).

As for his statement in 3:28, Christ in Old Testament times was indeed the Angel of the Lord and the Messenger of the Covenant.

But the matter that is frequently overlooked is that Nebuchadnezzar had already been given a prior revelation of Christ in chapter two!

- "But there is a God in Heaven that revealeth secrets, and maketh known to the King Nebuchadnezzar what shall be in the latter days" (Dan. 2:28).
- "Thou sawest till that a stone was cut out without hands, which smote the image upon his feet ... and the stone that smote the image became a great mountain, and filled the whole earth" (Dan. 2:34, 35).

There is certainly no problem with the plural "Son of *elahn*" in 3:25. *Elahn* is the Chaldee spelling of the plural *Elohim*. As *Elohim*, depending on the context, is used for the True God in the Trinity of His Being and also of false gods, so it would be with *Elahn* (see 6:20). In the idolatrous climate of Babylon which captive Judah found itself, the singular *Elah* is used in Daniel (and Ezra) as a counter to that idolatry, where *Elahn* is used of the false deities. But believing that Nebuchadnezzar's words in 3:25 are a revelation rather than merely a startled exclamation, *Elahn/Elohim* is used here in its usual sense of the true God.

There should be no doubt that it was in fact the Son of God in the fiery furnace with the three Hebrews. Whenever a singular angelic personage appears in the Old Testament, it is invariably the Preincarnate Christ. Christ had previously been in the flames of the bush speaking to Moses, and would shortly be in the lions' den with Daniel.

Note also, "the Son of God" is the reading in the Septuagint.

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The Spirit Itself, or Himself

THE CRITIC SAYS: "On two occasions we find 'the Spirit itself' in the Authorized Version. The Holy Spirit is not an 'it'! The translation should be 'himself.'"

- "... but ye have received the Spirit of adoption, whereby we cry, Abba, Father. The Spirit *itself* beareth witness with our spirit, that we are the children of God" (Rom. 8:15, 16).
- "Likewise the Spirit also helpeth our infirmities: for we know not what we should pray for as we ought; but the Spirit *itself* maketh intercession for us with groanings which cannot be uttered. And he that searcheth the hearts knoweth what is in the mind of the Spirit, because he maketh intercession for the saints according to the will of God" (Rom. 8:26, 27).

ANSWER: In both instances "the Spirit itself" is the literal translation of *auto to pneuma* -- itself the spirit. *Pneuma* is neuter (rather than masculine) as is also the pronoun *auto*. Therefore, the AV translation is grammatically correct. Further, it is in accord with the fact that the Bible often stresses the workings of the Holy Spirit rather than His Person. Personality is clearly taught. Notice "he" in Romans 8:27. But the emphasis in 8:14-26 is on the influence and workings of the One whom Scripture likens to wind, fire, water, oil. Unlike Father and Son, personal names are not given to Him, nor does He appear to men as a Person in Scripture. He is the Holy *Spirit*! Father and Son appear on the throne in Revelation 4 and 5, but He appears as "seven lamps of fire burning before the throne, which are the seven Spirits of God" (4:5). In John 16:13 where His personality *is* stressed the Greek departs from the usual practice, and a masculine pronoun is used with the neuter Spirit -- *ekeinos to pneuma*.

- "When he the Spirit of truth is come ... "

It is to be further noted, that while there was no question of their belief in the personality of the Holy Spirit, the great commentators of the past interchanged the personal and impersonal pronouns when speaking of Him.

Commenting on Romans 8:15, 16, Matthew Poole (17th century) wrote, "The Spirit of God is called the Spirit of Adoption, both because *He* works and effects it in us, and because He testifies and assures it to us ... The Spirit of adoption doth not only excite us to call upon God as our Father, but *it* doth ascertain and assure us that we are His children. And this *it* doth, not by an outward voice ... but by an inward and secret suggestion ... This is not the testimony of the graces and operations of the Spirit, but of the Spirit *itself*" (quoted in *The Spirit of God*, Article number 20, The Trinitarian Bible Society, pp. 1, 2).

This same article gives reasons why "himself" and "itself" were used interchangeably: "The English language now has the masculine and feminine pronouns ... he, him, his, (to him); and she, her, her, (to her). The neuter pronoun -- it, its (to it) represents a modified form of the Old English -- *hit*, *hit*, *his*, (to him). During the Middle English period this neuter pronoun lost its initial *h* and passed into standard English as -- *it*, *its*, and in the 16th century there was a tendency to use *his* only in relation to masculine nouns, and to use *thereof* or *of it* for the neuter genitive, and in course of time the genitive or possessive *it's* and then *its* came into common use in relation to neuter nouns in the 17th century.

"In many instances the older form of the neuter pronoun and possessive adjective survived in the English Bible, as in Genesis 1:11. 'The fruit tree yielding fruit after *his* kind,' we would now use 'its kind.' It would be quite wrong to imagine that the translators here intended to invest the inanimate tree with *personality* by using *his* kind, and it would be equally wrong to assert that the translators attempted to divest the Holy Spirit of personality in Romans 8 by using the form '*itself*'" (pp. 2, 3).

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Elizabethan English, Archaic Words, Thee and Thou

THE CRITIC SAYS: "Moreover, there is a decreasing number of people today who can read Elizabethan English and readily understand it" (D.A. Carson, *the King James Version Debate*, Baker Book House, 1979, p. 98).

THE CRITIC SAYS: "English usage has undergone profound changes since the first publication of the King James edition. This has created a growing difficulty for readers of our time" (Introduction to New King James Bible).

THE CRITIC SAYS: "Language is not static. In the three and a half centuries since that version was published some English words have become obsolete or archaic; others have altered and, in some instances, even reversed their meanings" (Introduction to the New Scofield Bible).

- "... my master left me, because three days *agone* [ago] I fell sick" (1 Sam. 30:13).
- "... the same is he that heareth the word, and *anon* [immediately] with joy receiveth it" (Matt. 13:20).
- "With him will I speak mouth to mouth, even *apparently* [openly], and not in dark speeches" (Num. 12:8).
- "Saul ... *assayed* [attempted] to join himself to the disciples but they were all afraid of him" (Acts 9:26).
- "They have *belied* [denied] the LORD, and said, It is not he; neither shall evil come upon us" (Jer. 5:12).
- "And they rose up *betimes* [early] in the morning" (Gen. 26:31).
- "... thy speech *bewrayeth* [betrays] thee" (Matt. 26:73).
- "... furbish the spears, and put on the *brigandines*" (coats of mail, Jer. 46:4).
- "Behold, the noise of the *bruit* [report] is come" (Jer. 10:22).

- "... for these things must first come to pass; but the end is not *by and by*" (immediately, Luke 21:9).
- "... we took up our *carriages* [baggage that you "carry"], and went up to Jerusalem" (Acts 21:15).
- "Beside that which *chapmen* [traders] and merchants brought" (2 Chr. 9:14).
- "And old shoes and *clouted* [patched, mended] upon their feet" (Josh. 9:5).
- "... and slew all the children that were in Bethlehem, and in all the *coasts* [borders] thereof" (Matt. 2:16).
- "... although the enemy could not *countervail* [compensate for] the King's damage" (Est. 7:4).
- "Let him eschew [shun] evil, and do good; let him seek peace, and *ensue* [pursue] it" (1 Pet. 3:11).
- "... before whose eyes Jesus Christ hath been *evidently* [openly, clearly, "with evidence"] set forth, crucified among you?" (Gal. 3:1).
- "Yea, the fir trees rejoice at thee ... saying, Since thou art laid down, no *feller* [hewer, to "fell"] is come up against us" (Isa. 14:8).
- "Thou shalt not go up; but fetch a *compass* [make a circuit] behind them" (2 Sam. 5:23).
- "Stay me with *flagons* [raisin cakes], comfort me with apples" (Songs 2:5).
- "... fowls ... beasts ... and none shall *fray* [frighten] them away" (Jer. 7:33).
- "He that hath a *froward* [crooked, wayward] heart findeth no good" (Prov. 17:20).
- "And Uzziah prepared ... shields, and spears, and helmets, and *habergeons* [coats of mail], and bows" (2 Chr. 26:14).
- "And they shall pass through it, hardly *bestead* [oppressed, distressed] and hungry" (Isa. 8:21).
- "Thou shalt destroy them that speak *leasing*" [falsehood, Psa. 5:6].
- "I purposed to come unto you, but was *let* [hindered] hitherto" (Rom. 1:13).
- "... but have done unto him whatsoever they *listed*" [willed, Matt. 17:12].
- "A man that beareth false witness against his neighbour is a *maul* [club], and a sword, and a sharp arrow" (Prov. 25:18).
- "... praise him with stringed instruments and *organs*" [pipes, "mouth organs"] (Psa. 150:4).
- "And they wrought onyx stones enclosed in *ouches* [settings] of gold" (Ex. 39:6).
- "His mischief shall return upon his own head, and his violent dealing shall come down upon his own *pate*" [crown of head, Psa. 7:16].
- "And Jacob took him rods of green poplar ... and pilled [peeled] white *strakes* [streaks] in them" (Gen. 30:37).
- "Neither shall they shave their heads, nor suffer their locks to grow long; they shall only *poll* [cut] their heads" (Ezek. 44:20).
- "... in the morning shall my prayer *prevent* [come before] thee" (Psa. 88:13).
- "Watch ye, stand fast in the faith, *quit you like men*" [act like men]" (1 Cor. 16:13).
- "Nor *scrip* [small money bag or wallet] for your journey" (Matt. 10:10).
- "Doth he thank that servant ... I *throw* [think] not" (Luke 17:9).
- "... and a *wench* [maidservant] went and told them" (2 Sam. 17:17).
- "... they said one to another, it is manna: for they *wist* [knew] not that it was" (Ex. 16:15).
- "And Abimelech said, I *wot* [know] not who hath done this thing" (Gen. 21:26).
- "And the changeable suits of apparel, and the mantles, and the *wimples* [head coverings], and the crisping pins [purses]," (Isa. 3:22).

ANSWER: These forty-four words are the ones most likely to give some difficulty to the average reader. A few others might have been mentioned, but not many. Most of the above are used infrequently (some only once or twice), and often the meaning can be easily seen from the context. So, where are the "profound changes" that the NKJV speaks about? This point has been greatly exaggerated. The problems with the modern versions are infinitely greater and more numerous than these forty-four older English words. (See the author's *Missing in Modern Bibles*).

It is an evidence of God's Providence that after nearly four centuries, so little can be found to be archaic in the Authorized Version. Certainly there are "profound differences" between current and Elizabethan English. But, *the AV is not Elizabethan English!* As a comparison will show, there is a great difference between *AV English* and the wordy, affectatious Elizabethan style.

Far from our Bible being a product of that day's literary style, the English language after 1611 owes its development to the Authorized Version! "The King James Version was a landmark in the development of English prose. Its elegant yet natural style had enormous influence on English-speaking writers" (World Book Encyclopedia). This partially explains why the AV is ever fresh and lucid while most else from that period is quite difficult to read.

Edward F. Hills speaks clearly on the misconception that the English of the AV is Elizabethan: "The English of the King James Version is not the English of the early 17th century. To be exact, it is not a type of English that was ever spoken anywhere. It is biblical English, which was not used on ordinary occasions even by the translators who produced the King James Version. As H. Wheeler Robinson (1940) pointed out, one need only compare the preface written by the translators with the text of their translation to feel the difference in style. And the observations of W.A. Irwin (1952) are to the same purport. The King James Version, he reminds us, owes its merit, not to 17th-century English -- which was very different -- but to its faithful translation of the original. Its style is that of the Hebrew and of the New Testament Greek. Even in their use of thee and thou the translators were not following 17th-century English usage but biblical usage, for at the time these translators were doing their work these singular forms had already been replaced by the plural "you" in polite conversation" (*The King James Version Defended*, Des Moines: Christian Research Press, 1984, pp. 218).

Taking up Hill's point about the use of *thee* and *thou*, the New King James Version says the following in its introduction: "Readers of the Authorized Version will immediately be struck by the absence of several pronouns: *thee*, *thou*, and *ye* are replaced by the simple *you*, while *your* and

yours are substituted for *thy* and *thine* as applicable. *Thee*, *thou*, *thy*, and *thine* were once forms of address to express a special relationship to human as well as divine persons. These pronouns are no longer part of our language."

This, of course, overlooks the fact that *you* is found hundreds of times in the AV. Along with *ye* it is used as a plural; while *thee* and *thou* are singular. Thus, by making *you* stand for both, the distinction between singular and plural in pronominal usage is lost in the modern versions. In some instances, the newer Bibles must resort to footnotes to clarify this. The translation in the commentaries of William Hendriksen has "you" for singular and "you" for plural. No wonder D.A. Carson admits, "It is true that Elizabethan English is more precise than modern English in its use of pronouns" (*The King James Version Debate*, p. 98).

While, *thee* and *thou* have not been used for many generations in common speech, they continued to be so used in addressing the Lord. As late as 1960, the presenters of the liberal New English Bible said, "It was thought that the public for whom the N.E.B. was intended was not generally ready for the use of "you" in address to God, with all the overtones of familiarity and casual speech that this would bring with it" ("Handbook to N.E.B." quoted in *Trinitarian Bible Society Quarterly Record*, date not known, p. 1). *It still has overtones of familiarity!*

"Critics of the use of *thou*, *thee* and *thy* insist that the ancient languages did not use a different form of the personal pronouns in speech addressed to God. This is quite true, but when the Holy Scriptures are translated into another language the translators have to take into account all the phenomena of the receptor language ... In this respect the English language has acquired, developed and retained a distinctive usage ... for all speech addressed to God" (Ibid, pp. 2, 3). Praise *ye* the lord!

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Conclusion

The material given in these twenty-one "biggest problem passages" is by no means complete or exhaustive. Others will be able to add further light. But the above demonstrates how foolish and unfair it is to criticize passages such as these without taking the time to see if there is a reasonable explanation.

Some years ago, a NASA space probe gave the world its first close-up of the rings of Saturn. Prior to this, the nature and structure of these rings were thought to be fairly straight forward. In fact, it was shown to be quite the opposite! Not only did the rings orbit Saturn, but the rings themselves contained orbiting "rings." They displayed a previously unimaginable complexity. So it is with our English Bible. From a distance, misapprehensions are possible. But the closer one looks, the more it reveals the hand of God. It bears witness to the fact that indeed it is the fulfillment of God's promise to preserve His original work of inspiration. Far from its "problem passages" revealing any deficiency, under scrutiny, these reveal "dust of gold" (Job 28:6). And what is more, they test the heart and motives of all who come to its pages!

"Concerning thy testimonies, I have known of old that thou has founded them for ever" (Psa. 119:152).

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Does a Clear, Biblical Proof Text Exist for the Doctrine of the Trinity?

A Preliminary Examination of the Antiquity and Authenticity of the Johannine Comma (1 Jn 5:7f)

©By Jeffrey Khoo, Ph.D.

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FIRST JOHN 5:7-8 in the King James (Authorized) Version reads, "For there are three that bear record (witness) in heaven, the Father, the Word, and the Holy Ghost: and these three are one. And there are three that bear witness in earth, the spirit, and the water, and the blood: and these three agree in one." The italicized words constitute the Johannine Comma (Gk: koptein, "to cut off"). The Comma proves the doctrine of the Holy Trinity that "There are three persons in the Godhead: the Father, the Son, and the Holy Ghost; and these three are one God, the same in substance, equal in power and glory" (*Westminster Shorter Catechism*, Q 6).

Why is this verse seldom used to teach the doctrine of the Holy Trinity? Other references are often cited, but why not 1 John 5:7f? One will often reply, "How can I when my Bible does not have it?" Therein lies the problem. With 1 John 5:7f missing in so many of the modern Bible versions such as the New International Version, the Revised Standard Version and the New American Standard Bible, it is no wonder that many Christians are ignorant of this verse. And even if they do know that this verse exists, they hesitate to use it because they have been deceived into thinking that it is not part of God's Word. The NIV Study Bible, for instance, says that 1 John 5:7f "is not found in any Greek manuscript or New Testament translation prior to the 16th century." On account of this they argue that 1 John 5:7 is spurious.


It is not true that 1 John 5:7 is absent in all pre-16th century Greek manuscripts and New Testament translations. The text is found in eight extant Greek manuscripts, and five of them are dated before the 16th century (Greek miniscules 88, 221, 429, 629, 636). Furthermore, there is abundant support for 1 John 5:7f from the Latin translations. There are at least 8000 extant Latin manuscripts, and many of them contain 1 John 5:7f; the really important ones being the Old Latin, which church fathers such as Tertullian (AD 155-220) and Cyprian (AD 200-258) used. Now, out of the very few Old Latin manuscripts with the fifth chapter of First John, at least four of them contain the Comma. Since these Latin versions were derived from the Greek New Testament, there is reason to believe that 1 John 5:7 has very early Greek attestation, hitherto lost. There is also reason to believe that Jerome's Latin Vulgate (AD 340-420), which contains the Johannine Comma, was translated from an untampered Greek text he had in his possession and that he regarded the Comma to be a genuine part of First John. Jerome in his Prologue to the Canonical Epistles wrote, "Irresponsible translators left out this testimony [i. e., 1 John 5:7f] in the Greek codices." Edward F. Hills concluded, "It was not trickery that was responsible for the inclusion of the Johannine Comma in the *Textus Receptus*, but the usage of the Latin speaking church."

This leads us to the so-called "promise" of Erasmus. Westcott and Hort advocate Bruce Metzger made this claim which became the popular argument against the Johannine Comma. He wrote, "Erasmus promised that he would insert the *Comma Johanneum*, as it is called, in future editions if a single Greek manuscript could be found that contained the passage. At length such a copy was found-or made to order." This view against the authenticity of 1 John 5:7f is parroted by many even today. Is this what truly happened? H.J. de Jonge of the faculty of theology, Leiden University, an authority on Erasmus, says that Metzger's view on Erasmus' promise "has no foundation in Erasmus' work. Consequently it is highly improbable that he included the difficult passage because he considered himself bound by any such promise." Yale University professor Roland Bainton, another Erasmusian expert, agrees with de Jong, furnishing proof from Erasmus' own writing that Erasmus' inclusion of 1 John 5:7f was not due to a so-called "promise" but the fact that he believed "the verse was in the Vulgate and must therefore have been in the Greek text used by Jerome." The Erasmusian "promise" is thus a myth!

It has been suggested that the Johannine Comma did not come from the apostle John himself but from an unknown person who invented and inserted it into 1 John 5 so that Christianity would have a clear Trinitarian proof text. Up until this point in time, no one has been able to identify this mysterious person who tried to "help" the church. He is probably a fictional character. In any case, it is highly unlikely that 1 John 5:7f is the work of a well-meaning interpolator. When we look at the text itself, the phrase, "the Father, the Word, and the Holy Spirit," naturally reflects Johannine authorship (cf. John 1:1, 14). An interpolator would rather have used the more familiar and perhaps stronger Trinitarian formula-"the Father, the Son, and the Holy Spirit." "The Word" or "The Logos" of 1 John 5:7f points to the apostle John as its source, for it is distinctively John who used the term "the Word" to mean "Christ" in all his writings.

There is nothing in the Johannine Comma that goes against the fundamentals of the Christian faith. It is thoroughly Biblical and theologically accurate in its Trinitarian statement. There is no good reason why we should not regard it as authentic and employ it as the clearest proof-text in the Scripture for the doctrine of the Holy Trinity.

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EXAMINING "THE KING JAMES ONLY CONTROVERSY"

PART 1 OF 4

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Updated March 1, 2000 (first published March 5, 1998) (David W. Cloud, Fundamental Baptist Information Service, P.O. Box 610368, Port Huron, MI 48061, fbns@wayoflife.org) -

Many friends have asked me to review the popular book *The King James Only Controversy: Can You Trust the Modern Translations?* by James White (1963-) (Minneapolis: Bethany House Publishers, 1995, 286 p.). White was educated at Southern Baptist Grand Canyon University and at Fuller Theological Seminary, both hotbeds of New Evangelical (and worse) compromise. It does not surprise me to see him parroting the tired theories of the undependable textual critics. What does surprise me is how widely White's book has been accepted in Fundamental Baptist circles.

INTRODUCTION

My first thought, as I looked through this book, was that this is a strange piece of writing. The world of Bible translation is becoming increasingly, bewilderingly perverse, yet James White aims his gun not at the Bible corrupters but at men who are attempting to defend God's Word against the onslaught of end-times apostasy. Almost each passing year brings to light an English Bible version more corrupt than its predecessor. This is on the commercial side of Bible translations, yet the corruption is also evident in the field of professional missionary translation. The United Bible Societies, working hand in hand with the Roman Catholic Church, have almost completely given up on "formal equivalency" translation and have dedicated their vast resources to the production of paraphrase-type Bibles created with the presumptuous dynamic equivalency method of translation. The same is true for Wycliffe Bible Translators. White sounds no warning of these matters, though. His readers are given the impression that the onslaught of modernism in the field of Bible texts and translations is a matter of minor consequence compared to the great "error" of believing God has preserved His Word in the Received Text and in Received Text translations which have gone to the ends of the earth during the past five centuries of great missionary endeavor. Consider the following amazing statement in the foreword to White's book, written by Mike Baird, a professor at the Southern Baptist-aligned Grand Canyon University:

"In this age of uncertainty, the last thing we need is the suspicion that the Word of God is somehow faulty and misleading. Yet many, even within Christendom, have set about to undermine the authority of Scripture. This happens in places of higher criticism, but it also happens in places where we are least suspecting. James White, in *The King James Only Controversy*, deals with this sense of uncertainty in God's Word promoted by those who defend the KJV as the only reliable Bible" (p. i).

I shake my head at the strangeness of this statement. How does the defense of a pure Scripture text create uncertainty in God's Word? How can the defense of a pure Bible be compared with the heresy of higher criticism? There is a popular book which claims, tongue-in-cheek, that women live on Venus and men live on Mars, referring to the vast difference in the way men and women think and act. A similar gulf exists between those who defend the King James Bible and those who defend the modern versions. It is very difficult for one to understand the other! The modern version defender allows a man to say the Scriptures were verbally inspired and infallible when they were first written, but he goes ballistic when he hears a man say that he has a verbally inspired Bible in his hands today. He charges such a man with heresy. He labels him a troublemaker, and an ignoramus, to boot.

I realize that the defense of the King James Bible and the Received Text creates doubt in the modern versions, but at the same time it creates complete faith in the preserved Scriptures. On the other hand, the modern version position creates doubt in EVERY Bible! According to the modern version position, there is no text or translation that can be trusted entirely. At the very least dozens of verses and thousands of words are in question, so the adherent is loosed from the rock of biblical certainty and is left to drift upon the shifting sands of modern textual scholarship.

Further, I did not read in White's book long before I realized that it is misnamed. It should be titled *The Ruckman-Riplinger Controversy*, because White paints the entire movement in defense of the King James Bible with the brush of these two individuals.

White's book appears, at first glance, to be an unemotional, objective, scholarly approach to the topic of Bible texts and versions. In reality, it is a slander upon defenders of the King James Bible and the Received Text underlying the KJV and other great Reformation Bibles. He implies throughout that every KJV defender is either a raving lunatic or an ignorant extremist. He ignores or passes over slightly, even flippantly, the great issues of the KJV defense, focusing, instead, upon indefensible representations.

The King James Only Controversy is straw man, smokescreen apologetics at its best. This is serious, because many men who read White's book will become severely biased against "King James Onlyism" and, as a consequence, will never make the effort to read for themselves the many important materials written in defense of the Received Text and the KJV. It reminds us of a statement made by Dr. Alfred Martin, former vice president of Moody Bible Institute, in his doctoral thesis at Dallas Theological Seminary in 1951:

"In spite of the notable work of Burgon, Hoskier, and others who supported them, the opponents of the Westcott-Hort theory have never had the hearing which they deserve. How many present-day students of the Greek New Testament ever heard of the two men just mentioned, and how many ever saw a copy of *The Revision Revised or Codex B and Its Allies*, to say nothing of actually reading these works? ... THE PRESENT GENERATION OF BIBLE STUDENTS, HAVING BEEN REARED ON WESTCOTT AND HORT, HAVE FOR THE MOST PART ACCEPTED THE THEORY WITHOUT INDEPENDENT OR CRITICAL EXAMINATION. To the average student of the Greek New Testament today it is unthinkable to question the theory at least in its basic premises. Even to imply that one believes the Textus Receptus to be nearer the original text than the Westcott-Hort text is, lays one open to the suspicion of gross ignorance or unmitigated bigotry. That is why this controversy needs to be aired again among Bible-believing Christians. There is little hope of convincing those who are unbelieving textual critics, but IF BELIEVING BIBLE STUDENTS HAD THE EVIDENCE OF BOTH SIDES PUT BEFORE THEM, INSTEAD OF ONE SIDE ONLY, THERE WOULD NOT BE SO MUCH BLIND FOLLOWING OF WESTCOTT AND HORT" (Alfred Martin, *A Critical Examination of the Westcott-Hort Textual Theory*, Th.D. Thesis, Dallas Theological Seminary, May 1951, pp. 4, 46, 47).

This was the condition that Alfred Martin witnessed in Christian education in the late 1940s and early 1950s. It is much worse today. The reason why most students at colleges and seminaries are not presented with both sides of the Bible text-translation issue is because of men like James White, who do everything in their power to make the defenders of the Received Text and the King James Bible look like fools. I believe these men have a lot to answer for before God.

Let me say at the outset that I am convinced that James White's book on Bible versions is a dangerous book. This is because it is dead wrong and it is leading men and women away from the preserved Word of God, yet it is very popular. It is hastening a process that is destroying absolute truth in churches.

A CRITIQUE OF THE KING JAMES ONLY CONTROVERSY

WHITE'S APPROACH TO THE TOPIC OF TEXTS AND VERSIONS IS MAN-CENTERED, RATHER THAN GOD-CENTERED.

James White focuses almost exclusively upon men—Erasmus, the KJV translators, Calvin, Beza, King James Bible defenders—and upon their frailties. I keep asking myself, where does this author think God was during the past 500 years? His approach is rationalistic as opposed to simple faith based on God's promises. He approaches the history of the text with his eyes upon man and human scholarship. Though he is an "evangelical" (the term is in quotations because it is almost meaningless today, a fact which has been witnessed in recent years by evangelical leaders themselves, in books such as *The Great Evangelical Disaster* by Francis Schaeffer and *No Place for Truth: or Whatever Happened to Evangelical Theology?* by David F. Wells), his approach to the Biblical text mirrors that of theological modernists and neo-orthodox ecumenists such as Kurt Aland and Bruce Metzger, who are repeatedly exalted as authorities. This is the root error of those who defend the modern critical texts and versions. They do not approach this issue by faith; they approach it by human intellect and scholarship. The Bible says that "without faith it is impossible to please him" (Heb. 11:6). No one can recognize the inspired, preserved Word of God apart from faith.

WHITE IGNORES GOD'S PROMISE OF BIBLICAL PRESERVATION EXCEPT TO MENTION IT IN PASSING.

Note the following statement:

"KJV Only advocates are quick to assert that those who do not join them in making the KJV the final authority in all things do not believe in the 'preservation of the Scriptures.' Almost all KJV Only books will contain a section on how God has promised to preserve His words, and they will, of course, assume that these 'words' are found in the KJV" (White, p. 47).

As he does throughout the book, White quickly paints this issue with the brush of extremism. In telling his readers how King James Bible defenders allegedly define preservation, he says they believe the Bible was "re-inspired" in 1611. This might be what a few believe, but I know hundreds of King James Bible defenders, including many of those who are writing on this subject, and it is certainly not what most believe. In fact, I don't know anyone who believes the Bible was re-inspired in 1611. White does not quote from any one to demonstrate his point. He merely claims that some believe this. To my knowledge (and, as far as I know, I am the only man who has written an extensive history of King James Bible defense) the common view among King James Bible defenders is that God preserved the pure Greek and Hebrew text and delivered it to the Reformation editors; it was subsequently translated into many major languages and carried to the ends of the earth during the great missionary movement of the last five centuries. Most King James Bible defenders, to my knowledge, do not confuse inspiration with preservation. They understand that inspiration refers to the original giving of the Scriptures to the prophets and apostles of old, and that this inspired Scripture has been preserved for us. The King James Bible was not a re-inspiration of God's Word; it was an accurate formal equivalency translation thereof which gave weight to every word in the original language text (unlike a dynamic equivalency such as the New International Version, which makes no attempt to translate all of the Greek and Hebrew words). The authority of the Greek and Hebrew text is carried over into English or into German or French, etc., insofar as the translation is accurate. I could site hundreds of men who believe the view of preservation that I am describing and who would absolutely reject any idea that the Bible was re-inspired in 1611. Consider, for example, the statement of The Institute for Biblical Textual Studies (also known as the Which Bible? Society), which was founded as an extension of Dr. David Otis Fuller's desire to address the version issue and textual debate on a broader scale:

The Institute for Biblical Textual Studies is committed to:

- * the immediate, verbal, plenary inspiration of the original writings of Scripture and that they are therefore inerrant and infallible. This inspiration is unique, applicable both to the process of giving the original writings and the writings themselves which are that product;
- * the verbal preservation of the Greek Received Text as published by the Trinitarian Bible Society;
- * the verbal preservation of the Traditional Masoretic Hebrew Text of Daniel Bomberg, as edited by Jacob ben Chayim;
- * the position that translation is not an inherent boundary to verbal preservation. The breath of God, product, not process, conveyed by translation from the immediately inspired language copies of Scripture into any providentially prepared receptor language will impart to that translation infallible authority and doctrinal inerrancy inherent in the original language copies. Such a translation by the internal witness of the Holy Spirit, both with and through that translation, will evidence to the believer its own self-attestation and self-authentication whereby God asserts himself as the supreme Authority to that culture. For the English speaking world this revelation of God's authority is preserved in the Authorized Version.

The late David Otis Fuller, editor of three very influential books in defense of the King James Bible, *Which Bible?, True or False?*, and *Counterfeit or Genuine?*, has been widely maligned by those who promote the modern versions. We see, though, that the organization that carries on his work does not confuse inspiration with preservation. The previous statement was written by Peter Van Kleeck, who is the pastor of Wealthy Park Baptist Church, the church pastored by D.O. Fuller for 40 years. Pastor Van Kleeck was Associate Director of the Institute for Biblical Textual Studies from 1990-94. Since then, his father, William Van Kleeck, has assumed this position.

King James Bible defenders argue that it is impossible to believe in biblical preservation and to accept the tenets of modern textual criticism. The latter claims that the purest text of Scripture was misplaced or unused for centuries and did not begin to be recovered until the end of the 19th century. Textual critics tell us that the Received Text, which was without question the traditional text of the vast majority of Bible-believing Christians from 1500 to 1900, is an impure text that contains thousands of latter additions. They tell us that the pure text of the New Testament is actually the shortened Westcott-Hort type text represented today in the United Bible Societies Greek New Testament. The problem is that this text was rejected for hundreds of years until textual critics such as Tischendorf exalted it in the late 1800s, while the Received Text was greatly honored by God. If the Received Text is indeed the impure text, the promise of God has failed. God preserves His Word in its use among His people, not in its misuse and neglect.

Consider a statement that illustrates the way the Received Text-King James Bible defender looks at Bible preservation. This statement was made in 1970 by Donald Brake in a Master of Theology thesis entitled "The Doctrine of the Preservation of Scriptures" presented to the faculty of the Department of Systematic Theology at Dallas Theological Seminary:

"The issue ultimately is: Has God preserved throughout history a continuous, uninterrupted text for the Church or has He merely preserved for one thousand years a corrupted text and then revealed His true text when a German critic at the convent of St. Catherine picked out of a wastebasket one single manuscript?" (Donald Brake, reprinted from *Counterfeit or Genuine?* Grand Rapids: Grand Rapids International Publications, 1975, p. 179).

We would remind James White that this statement was not made by a fundamental Baptist.

Let me give another example. The following statement was made by John Burgon in the late 19th century:

"I am utterly disinclined to believe—so grossly improbable does it seem—that at the end of eighteen hundred years 995 copies out of every thousand, suppose, will prove untrustworthy; and that the one, two, three, four, or five which remain, whose contents were till yesterday as good as unknown, will be found to have retained the secret of what the Holy Spirit originally inspired" (Burgon, *The Traditional Text*, p. 12).

If the critical textual editors of the nineteenth century had believed God and His promise of preservation, they would have understood that the pure Word of God was not lost! That's the major point of contention in this entire matter, as I see it. The Word of God was preserved; it was not lost. It was not unused or discarded. My confidence is not in Erasmus or in King James I or in John Burgon or in David Otis Fuller. My confidence is in a God who has promised to preserve His Word. *And if the Bible which went to the ends of the earth during the greatest era of missionary activity in church history since the apostolic era was not the preserved Word of God, there is no such thing as the preserved Word of God, and this entire matter is merely an exercise in vanity.*

White claims there is another way to look at preservation than to see the God-honored Received Text and the English Authorized Version and other accurate translations thereof as the preserved Word of God. It appears that he is saying that this other way of understanding preservation is to claim that the Bible is "preserved" only vaguely within the bewildering diversity of texts and versions. In a practical sense, though, such a view has almost no meaning for the average Christian. It leaves him dependent upon the "scholars" to tell him what is and is not the preserved Word of God, and the more he examines their teaching, the more he understands that a very large percentage of them do not know what they are talking about!

WHITE LUMPS ALL KING JAMES BIBLE DEFENDERS INTO THE RUCKMAN CAMP.

In the beginning of his book, White divides "KJV Only" into five categories: Those who like the KJV best, those who support the KJV textually, those who are Received Text only, those who believe the KJV is inspired and inerrant, those who believe the KJV is advanced or new revelation. In the body of the book, though, White almost exclusively applies his pet term, "KJV Only," to a Ruckman-type position. In the chapter entitled "The King James Only Camp," White claims that the scholars of the past (such as John Burgon and H.C. Hoskier) who defended the textual tradition underlying the KJV, cannot be included in the "KJV Only" camp. Thus he contradicts his own definition given in chapter one, by refusing to label men as "KJV Only" who are defenders of the textual tradition underlying the KJV.

White entitles the large section on Ruckman "Spearheading the KJV Only Movement." We see, then, that his objective is to paint every KJV defender with a broad brush—the brush of Ruckmanism. I have seen this among a wide range of men who love to denounce "King James Onlyism." They tend to ignore or lightly pass over the great issues of the Bible version debate and focus instead on human personalities, particularly on Peter Ruckman. In his chapter on "The King James Only Camp," White gives only three examples of "KJV Only" defenders: Edward F. Hills, Gail Riplinger, and Peter Ruckman. He dedicates three brief pages to an incredibly shallow consideration of Hills and then proceeds to dedicate 32 pages to Riplinger and Ruckman. You can see the man's emphasis. Before quoting one of Riplinger's indefensible remarks, for example, White says that her statement "is extremely important for anyone wishing to understand the thinking of KJV Onlyism" (White, *The King James Only Controversy*, p. 108). Thus, you see his attempt to paint the defense of the King James Bible with the broad brush of extremism. He wants his readers to think that the entire defense of the King James Bible is nothing but a mass of conspiratorial theories, of conjecturing, of indefensible statements, of shallow scholarship in the extreme. In reality, Gail Riplinger's statement on page 108 of White's book is important only for someone wishing to understand Gail Riplinger. It is not important if one desires to understand a sound defense of the King James Bible.

White's inclusion of Riplinger as one of the KEY examples of King James Bible defense is even more duplicitous than his use of Peter Ruckman. At least Dr. Ruckman is a biblical scholar, preacher, and teacher, and has been writing about the King James Bible for many decades. Riplinger's public entrance into this debate did not occur until 1993, only two years before White wrote his book. In reality, to use either of these people as the chief examples of the defense of the King James Bible is to set up a straw man. In my book *For Love of the Bible: The History of the Battle for the Received Text and the King James Bible from 1800 to Present*, I list many examples of men who stood in defense of the Received Text and the King James Bible before Gail Riplinger was born and before Peter Ruckman ever thought of applying his acrid pen to this topic.

Uninformed readers of White's book would naturally assume that all or most "KJV Onlyites" believe the things White is refuting, but this is not the case. I believe it is unreasonable and slanderous to lump all into the same category, but this is what almost every modern version proponent does. The definition of "King James Only" is crucial. As I wrote recently to a friend, as to whether or not I am "KJV-only" depends, obviously, on how the term is defined. I am "KJV only" if that means I believe the KJV is the only completely authoritative English translation of the preserved text of Greek and Hebrew Scripture. I am not "KJV only" if that means the KJV is advanced revelation or is itself given by inspiration or that the English language has replaced the Greek and Hebrew or that the KJV itself has become the standard for all translations or that the KJV is the only Bible through which men can be born again or if it means that every man who disagrees with me is a member of a cult, etc.

WHITE IGNORES THE FACT THAT TENS OF THOUSANDS OF KING JAMES BIBLE DEFENDERS REJECT PETER RUCKMAN AND HIS STRANGE IDEAS AND HIS CARNAL DEMEANOR.

White ignores the fact that many King James Bible defenders have exposed Ruckmanism as an error. The Fundamental Evangelistic Association (FEA) of Los Osos, California, is an example. The FEA, publisher of the respected *Foundation* magazine, has stood in defense of the King James Bible for much of this century and has published materials on the topic of Bible versions that have encouraged thousands of Christians to trust the old English Bible. At the same time, the FEA stands against Ruckmanism. In January 1986, the late M.H. Reynolds, head of the FEA, wrote a paper entitled "Are the Teachings of Dr. Peter S. Ruckman True to the Scriptures?" He gave me a copy of the paper that same year, when I preached at an FEA Bible conference. In the introduction, Dr. Reynolds said: "There may be some who will claim that the information presented in this article is an attack upon one of God's leaders in the Bible version battle; but I cannot remain silent about the false teachings of Dr. Ruckman, especially when so many of his followers appear willing to do so." Dr. Reynolds wrote this paper to help a church that was being infiltrated with Ruckmanism and was on the verge of a carnal split.

The Maranatha Baptist Church of Elkton, Maryland, is also widely known for its unequivocal stand for the King James Bible. Allen Dickerson has been the pastor for more than 40 years. He publishes the *Maranatha Baptist Watchman*, and the church operates the Maryland Baptist Bible College (P.O. Box 246, 4131 Old Neck Elk Road, Elkton, MD 21922. 410-398-3764). The winter 1994 issue of the college's paper, the *Swordsmen*, contained a "Position Paper of Maryland Baptist Bible College on Various Teachings of Dr. Peter Ruckman" by John Cereghin, a teacher at MBBC. The paper notes seven areas in which they disagree with Ruckman: 1. That the Hebrew and Greek manuscripts can be corrected with the English of the Authorized Version. 2. Dr. Ruckman teaches there are errors in the Greek text from which our AV-1611 is translated. 3. Dr. Ruckman believes there are mistakes in the AV-1611 despite his claims to the contrary. 4. Dr. Ruckman claims Satan is a Fundamentalist. 5. Dr. Ruckman claims 'The chief purpose of all higher education (Christian or otherwise) is to get rid of absolute authority (of the Bible).' 6. Dr. Ruckman is guilty of date setting for the Second Advent. 7. Despite claims to the contrary, Dr. Ruckman displays an anti-Christian attitude toward those who do not agree with some of his interpretations on certain Scriptures. The position paper concludes: "Maryland Baptist Bible College, therefore, should not be identified with these teachings of Dr. Peter Ruckman and does not wish to be identified with the same."

Evangelist Paul Freeman also illustrates the many King James Bible defenders who reject Ruckmanism. He has published an excellent book entitled *Doctrinal Changes in the Modern Versions* and he defends the King James Bible without hesitation, but in a letter to me dated December 8, 1994, he wrote: "You are exactly right about Ruckman. He is a false teacher and a disgrace to the fundamental cause. I have seen graduates of the Bible Truth Institute in Sunbury, Penn., ruined by him. (I taught there for two and a half years.) His teaching on Divorce and Remarriage has put unqualified men in the ministry."

Dr. Donald Waite is a staunch defender of the King James Bible. His book *Defending the King James Bible* is a classic that is widely used among KJV lovers. He believes the KJV is "God's Word kept intact," that it is trustworthy, and that it contains no errors. In *Defending the King James Bible*, Dr. Waite documents what he believes is the four-fold superiority of the KJV: It is superior in its texts, its translators, its techniques, and its theology. Waite has been writing on this subject since the founding of the Bible for Today ministry in 1971. He helped found the Dean Burgon Society in 1978 and has been its president ever since. This society exists to defend the Received Text and the KJV. Its motto is "In defense of traditional Bible text." This refers to the traditional Massoretic Hebrew Old Testament Text that underlies the King James Bible, the traditional Greek New Testament Received Text, and the King James Bible itself, which is the traditional English Bible. Dr. Waite's Bible for Today ministry offers the largest collection of material defending the King James Bible available today, including many reprints of rare 19th-century classics such as Burgon's *Revision Revised* and Hoskier's *Codex B and Its Allies*. As of 1992, the Bible for Today carried over 900 titles on textual issues. In spite of his unhesitating stand for the King James Bible, Dr. Waite has been labeled a heretic by Peter Ruckman because Waite rejects Ruckman's views that the English is advanced revelation and because Dr. Waite refuses to apply the term "inspiration" to the translation of the Bible, believing, instead, that "God Himself did not 'breathe out' English, or German, or French, or Spanish, or Latin, or Italian. He did 'breathe out' Hebrew/Aramaic, and Greek" (Waite, *Defending the King James Bible*, p. 246). In spite of Dr. Waite's firm stand against a Ruckman position that confuses inspiration and preservation and exalts English above the Hebrew/Greek text, James White places Waite directly into the Ruckman camp. This is how extremely biased his book is.

The *Biblical Fundamentalist* is a bi-monthly paper published in Australia. The founding editor, the late Sidney W. Hunter, stood for the Received Text and the King James Bible, yet the June 1, 1993, issue of the *Biblical Fundamentalist* contained an article entitled "Ruckmanism--Its Attack on the KJV." In this article Hunter stated:

"In his book *The Monarch of Books* (page 9), Ruckman states that 'The King James text is the last and final statement that God has given to the world, and He has given it in the universal language of the 20th century. ... The truth is that God slammed the door of revelation shut in 389 BC and slammed it shut again in 1611.' Notice the implications of this absurd statement. Ruckman is saying that just as God closed the Old Testament with the Book of Malachi 389 years before Christ, He has now closed the Bible in the year 1611 with the KJV. What about people who speak languages other than English? Ruckman's position indicates that foreign translations must be made from the English KJV, ignoring

the Hebrew and Greek altogether. ... Ruckman's fascination with advanced revelation no doubt played a part in his setting the date for the rapture, in his book *Zero Hour Approaches*, to take place the 14th of May, 1989. It is not hard to get sucked into Ruckmanism. A Bible reader sees problems with the modern translations. He then understands that the Westcott and Hort Greek text used in modern translations is not as reliable as the Received Text used in the KJV. He begins reading Ruckman's literature or listening to his tapes and rightly understands that the KJV translation is superior to other translations. Ruckman then introduces him to the teaching that the KJV is an up-date on the original Hebrew and Greek and contains advanced revelation. Having been cunningly led this far, the reader accepts Ruckman's error. At first he plans to 'eat the meat and spit out the bones,' but soon he becomes a Ruckmanite."

I also am a King James Bible defender who has warned about Ruckmanism. I have written a booklet entitled [What about Ruckman?](#) that has been widely distributed and well received among a wide range of King James Bible defenders (and hated by others!). It was first printed in 1994 and the latest edition contains 44 pages of information. It is also at our web site — <http://www.wayoflife.org/>.

During the early years of our missionary work in South Asia (beginning in January 1979), I diligently researched the Bible text-translation issue. I had studied Greek with a UBS 3rd edition Greek New Testament in Bible school and had been taught that the text debate was a non-issue. My Greek teacher, who was trained at Dallas Theological Seminary, taught us that the KJV and the NASV and the NIV and the Received Greek New Testament and the UBS Greek New Testament were all basically God's Word. It was up to us to pick and choose. By the time I graduated from school I was somewhat prejudiced against a "KJV only" position and was on the verge of questioning whether or not the disputed textual passages were the preserved Word of God. When we began to examine the Bible translations in South Asian languages, I realized I had to make a decision on this crucial issue. The Bible, of course, is foundational to everything that a missionary preacher does. I could not accept the idea that the texts and versions are roughly equal. I consider that an impossible position. A Greek text that is shorter by thousands of words is not the same as another that contains those words. A Greek text that removes or questions dozens of entire verses is not the same as one that contains those verses. I realized there was a solemn choice to be made, and I prayerfully set about to find the answer. In the course of my studies in those days, I was confronted with Peter Ruckman's writings.

My conclusion was expressed in a letter I wrote to Dr. Ruckman from Nepal on January 24, 1985. I told him that I had reached the conclusion that he had done more damage to the cause of the King James Bible than many of its detractors. I said: "...your writings--because of the spirit in which they are given--actually make me desire to flee from whatever beliefs you are propounding. I sincerely fear ... that you have done more damage to the cause of the truth of the preservation of the Textus Receptus and the faithful translations thereof than have the enemies of this position." I explained that I was a writer and that since I had reached such a conclusion I was determined to mention it at times in my writings and I wanted to let him know personally how I felt. I came to the conclusion that Dr. Ruckman was a hindrance to the cause of the King James Bible because his heretical doctrines (i.e., salvation is by works in the Old Testament and the Tribulation), his multiple divorces, his angry spirit, his Alexandrian cult mentality, his extremism regarding the KJV being advanced revelation, tend to cause men to reject the entire issue. Ruckman's teaching has also caused many unnecessary divisions and problems in churches. It is one thing if a Christian tries to stand for the Word of God and leaves a church that does not so stand, a church that promotes the new versions, but it is quite another matter if a Christian becomes caught up in Ruckman's peculiar doctrines and spirit and comes to the conclusion that his church is apostate because it does not accept a Ruckman approach even though it is a King James only church.

James White ignores the fact that Ruckman and many of his followers treat men like me as enemies basically on the same level as those who are members of his Alexandrian Cult. Through the years, I have received literally thousands of letters and e-mail from those who were offended by my writings on various topics. I have written hundreds of articles and have published a dozen major books and 150 or more booklets, and in response I have heard from Mormons, Masons, Charismatics, Seventh-day Adventists, Promise Keepers, Modernists, Roman Catholics, New Evangelicals, infant baptizers, Tulip Calvinists, Southern Baptists, modern version defenders, Contemporary Christian Music lovers, and many others. Few were more discourteous, more obnoxious, more unreasonable than some (though not all) of those who have written to me to express their objection that I would say something negative about Peter Ruckman (or Gail Riplinger).

Ruckman has mocked me in articles in his magazine. In one brief article he called me a "conceited ass," a "lying rascal," "little hypocrite," "buttery, smook, slick, mush-mouthed sissy," "wimp," "puffed-up, conceited ass" (Peter Ruckman, *Bible Believer's Bulletin*, November 1994). To me, this demonstrates that Ruckman's objective is not purely the defense of the King James Bible (which I defend without reservation) but the defense also of his own self. Of course, this tends to be the way of the flesh, of which we all partake. Dr. Ruckman is a brilliant but twisted man, and to lump the majority of King James Bible defenders into his camp is wrong, even slanderous. I believe Peter Ruckman is a saved man who knows and loves the Lord and who is genuinely zealous for God's Word, but something is strange and twisted about the man. Three wives have left him.

The reader would do well to ask himself why men like White persist in this approach. Why are they so powerfully motivated to force King James Bible defenders into the mold of someone like Dr. Ruckman? I believe the answer is simple. They do not want to deal with the real issues of the Bible text debate.

The same can be said of White's treatment of Gail Riplinger. He uses her and her book *New Age Bible Versions* as one of the chief examples of King James Bible defense, but he fails to inform his readers that many King James Bible defenders question Mrs. Riplinger's conspiratorial, conjecture-filled approach. Repeatedly White cites some erroneous or strange statement by Mrs. Riplinger, then makes a comment that such a statement exposes the error of the "KJV Only" position. Consider the following examples of this:

"We note the irony of the strongly anti-Calvinistic bent of such KJV Only writers as Gail Riplinger in light of the fact that Rainolds, as a Puritan, was very much a Calvinist. The inconsistency of the KJV Only position is again seen with clarity" (White, p. 88).

"Yet, she makes the following comment in regard to this, which I feel is *extremely* important for anyone wishing to understand the thinking of KJV Onlyism" (White, p. 108).

White attempts to make a direct connection between some of Mrs. Riplinger's possibly inconsistent and indefensible statements and the King James Bible defense in general. There is no doubt that Riplinger's book has been very popular, as any sensationalistic book like this usually is, but her book is only four years old and she is relatively a neophyte in the Bible version battle, as she herself would admit. Regardless of what one thinks of her work, it is silly to use her book as one of the two chief examples to describe the entire defense of the King James Bible. By the way, someone sympathetic to Mrs. Riplinger might be thinking here, "Yea, old Cloud probably thinks White should have used HIM as a key example of KJV defense." By no means do I believe any such thing. I am a nobody in the Bible version debate. I believe he should have used men like Dr. Edward F. Hills, Dr. Donald Waite, Dr. D.O. Fuller, Dr. Thomas Strouse, Jack Moorman, and a hundred other scholarly defenders of the TR-KJV. White does mention Hills and Waite, but he does not give serious attention to their important work. I am glad that I read the works of these men before I read White's book. Had I read White's book as a young Bible school student or as a young missionary, and had I taken him seriously, I would have had a very shallow, insufficient conception of the works of KJV defenders; and I might not have taken the time to read Hills, Waite, Fuller, and others.

James White does not explain that many KJV defenders have themselves exposed Riplinger's errors and extremism. I have a large file folder with correspondence from King James Bible defenders who agree with me about the danger of Riplinger's book (as well as from many who bitterly disagree with me!). White does not explain for his readers that even many of those who find good in Mrs. Riplinger's book (I include myself in this category) do so with reservations. Why does he not give this information?

The Trinitarian Bible Society, for example, published a critical review of her work at least a year before White's book was published. Consider an excerpt:

"She makes her statements without differentiating between the various translations, nor with differentiation between the reasons for the fallacies in these translations (e.g., text, translation principles, etc.). ... In addition, the book contains many factual errors, false innuendoes, mistakes in logic, misquotations and instances of misleading research as well as general English language errors [in accompanying appendixes examples are given of each of these charges]. ... It is therefore recommended that this book be read with the utmost discernment and that nothing be taken at face value. As far as is possible, the reader is encouraged to verify the truth of the information presented in this book before accepting and repeating the information to others. Because of the vast number of problems with this book, the Trinitarian Bible Society believe it is not trustworthy and therefore should not be used to defend the Authorised Version" (*A Review of New Age Bible Versions*, Trinitarian Bible Society, London, England, 1994).

The year before White's book appeared, I published a booklet entitled [New Age Bible Versions: A Critique](#). I summarized my position as follows:

"While I do not believe the connection between the modern versions and the New Age is as direct as Mrs. Riplinger contends, and I would discount many of the connections she tries to make, I have no doubt that there is a demonic involvement in the modern versions. I believe one can trace a clear line of demonic deception stretching from Tischendorf to

Metzger. I do not see the modern versions DIRECTLY PROMOTING the New Age. Rather I believe the facts testify that the multiplicity of modern versions is AIDING the New Age by subtly weakening the authority the Word of God once held in the churches and in society. This having been said, I must hasten to add that I cannot recommend *New Age Bible Versions* by Mrs. Gail Riplinger. There are many good points made in the book, but it is so marred by error, carelessness, and faulty logic that it cannot be used as a dependable resource" (D.V. Cloud, *A Critique of New Age Bible Versions*, 1994).

Before printing this review I wrote to Mrs. Riplinger and asked her to reply to my concerns. She has never answered me personally. Instead, she dedicated a chapter of a subsequent book to mocking me after the fashion of Peter Ruckman. The chapter is called "O Madmen" in mockery of the title of my monthly magazine, *O Timothy*. Though younger than me and though she is unqualified to be a church leader or to teach or usurp authority over men, she calls me, an ordained Baptist preacher who has been in the ministry for 25 years, a "yearling who is still trying to figure out how to get the milk out of the bowl." Playing mockingly with my name, she says that clouds are full of hot air and are always changing their shape. The chapter is filled with such childish things. In my critique of this harsh piece of writing, I counted no less than seven outright slanders about me. Riplinger's book that includes her mocking review of me is entitled *Blind Guides*, and she has included me as one of these guides. Why? Do I defend the King James Bible? I certainly do. Have I ever questioned anything in the King James Bible? Not a word. Do I support any modern version? Not one. Why, then, am I lumped into her "blind guides" category with men like James White? I cannot answer that with certainty, but it appears that because of her conspiratorial mindset, any questioning of her position is looked upon as a demonic attack and the person doing the questioning is looked upon as someone corrupted or influenced by the New Age. I only know that she viciously twisted my simple critique of her book and has demonstrated a very strange attitude. This is precisely the way Peter Ruckman has dealt with me and with many others who have questioned him.

James White knew exactly what he was doing when he selected Ruckman and Riplinger to be the chief spokesmen for the defense of the King James Bible. He is a clever man.

WHITE REPEATEDLY ATTACKS THE INTELLIGENCE AND SCHOLARSHIP OF KJV DEFENDERS.

Consider this statement in the opening pages of White's book: "The KJV Only controversy feeds upon the ignorance among Christians regarding the origin, transmission, and translation of the Bible. Those who have taken the time to study this area are not likely candidates for induction into the KJV Only camp" (White, Introduction, p. v).

This theme percolates through the book, and it is an approach which is typical of those who defend the modern versions or who promote the position that the preserved Word of God is scattered throughout the texts and versions. Invariably they look down upon men who defend the Authorized Version or the Received Text. They ignore the scholarly credentials and diligent study of men like Edward Hills, Donald Waite, D.O. Fuller, Bruce Lackey, and Thomas Strouse. They ignore the diligent research behind the writings of many Authorized Version defenders. They ignore the vast libraries that many AV defenders have built in their effort to know the truth on this issue. They pretend that intelligent, learned people do not become defenders of the King James Bible.

Consider another example of this haughty approach from White's book: "KJV Only individuals are not generally interested in church history as a subject" (White, p. 10).

This is one of the strangest statements in this strange book. I don't know what people White has in mind, and I don't know what part of Mars he has been living on, but many of the King James Bible defenders with whom I fellowship are keenly interested in church history. Many of them, including me, have built extensive libraries in this area of research. I have rare books on the history of the Waldensians, the Baptists, the Roman Catholic Church, etc., which I have obtained at great expense, having paid as much as \$1000 for one set of books and several hundred dollars each for other books and sets. I have diligently searched out volumes on the subject of the text and transmission of the Bible, and on visits to serious theological libraries, including the British Library, I have added to my collection via copies of rare books on microfiche and photocopies of rare books which I have not been able to purchase outright. My personal library on the history of the English Bible and the transmission of the Scripture text is a very serious collection. White might reply, "You are an exception, Brother Cloud," but in my experience and knowledge of KJV defenders, I can say that he is wrong. I personally know hundreds of King James Bible defenders who love church history and have studied it diligently.

Though insidious, White's approach is effective. His constant implication that the defense of the King James Bible is predicated upon ignorance is intimidating, particularly to young preachers. What man wants to be a member of a society of ignoramuses! What man will spend the time and money to obtain and study books written by ignorant writers?

Consider one more example from White's book, illustrating his attitude toward those who defend the King James Bible: "It should be axiomatic among Christian scholars that open discussion and liberty should prevail. THAT IS ONE REASON WHY KJV ONLYISM HAS FOUND NO TRUE PROPONENT AMONGST CHRISTIAN SCHOLARS: it denies alone the freedom to examine the KJV on the very same basis as any other translation. The position is, by its nature, anti-intellectual, anti-scholarship, and anti-freedom" (emphasis added) (White, p. 151).

Let me make the following comments on this amazing statement: *First, White sounds exactly like the theological Modernist here.* This is precisely how the haughty Modernist speaks about those who believe the Bible is the infallible Word of God. White's New Evangelical training at a Southern Baptist university and at Fuller Seminary comes through loud and clear. The Modernist charges Bible believers with not granting "liberty" to those who hold opposing views. He charges them with being anti-intellectual, anti-scholarship, and anti-freedom. I am sorry, but the view that the Bible is the infallible Word of God cannot possibly allow freedom for "other views." If it is the infallible Word of God, it must be defended as such and no quarter can be given. Likewise, the view that God has preserved His Word in the Received Text and the King James Bible cannot possibly grant liberty for other views to be equal, because the other views promote Bibles which the King James Bible defender views as corrupt. A corrupt text can never be equal to a preserved one, and an impure translation can never be equal to an accurate one. It is fine for James White to be broadminded on this topic. His position allows him to do so, but that is impossible for the Received Text-King James Bible defender. It is not that the KJV defender is "anti-intellectual" or "anti-freedom." It is simply that his position does not allow it.

Second, White is lying here. He says there are NO proponents of "KJV Onlyism" among Christian scholars. We wonder how Mr. White defines a Christian scholar. Must one have a Ph.D. in textual criticism? If so, James White himself does not qualify. The fact is that White has himself admitted that there are scholars who defend the King James Bible. He mentions some of these in his own book: Dr. Donald Waite (Th.D. with honors from Dallas and Ph.D. from Purdue), Dr. Edward F. Hills (Ph.D. from Harvard), and Dr. Peter Ruckman (Ph.D. from Bob Jones University). Though we don't agree with Dr. Ruckman on many points, as has been noted already, there can be no doubt that he is a Christian scholar. He has an earned Ph.D., is at home in the biblical languages, and is a brilliant and widely read man on many subjects. I have already said I believe the man is twisted; but that does not mean he is not a genuine Christian scholar. Peter Ruckman is certainly as much a scholar as James White. Dr. Edward Hills was trained at the very highest scholarly level in textual criticism. Dr. Waite has better Greek and Hebrew credentials than James White and has decades more experience with the languages. When Dr. Waite began writing on the topic of Bible versions in 1971, James White was eight years old. While James was growing up and being educated at the feet of New Evangelical compromisers, Dr. Waite was conducting painstaking research projects, such as comparing, word-for-word, the Westcott-Hort Text with the Received Text, the NIV with the KJV, the original 1611 KJV with the modern KJV, the NKJV with the KJV, the NASV with the KJV, etc. James White does not come up to the level of any one of these men in scholarly credentials, yet he puffs himself up with the silly statement that no scholars are "King James only." It must be a joke, but we are not laughing.

If James White would argue here that Dr. Hills was not "King James Only," we would remind him that he himself uses Hills as an example of such in his own book.

Further, in chapter one of his book, White groups "KJV Only" into five broad categories. The second category includes those who "are joined by their common belief that the underlying Hebrew and Greek texts used by the King James translators are, for various reasons, superior to all other original languages." White's third category of "KJV Only" is defined as those who are "Received Text only." Therefore, within White's five categories of "King James Onlyism" would fall every man that I have researched in our history *For Love of the Bible: The History of the Defense of the King James Bible*.

Allow me to give a partial list of Christian scholars who fit James White's own definition of "King James Only" -- Oswald Allis, Robert Barnett, David Blunt, Clinton Brainine, James Brookes, Terrance Brown, Mark Buch, John Burgon, E.L. Bynum, John Cereghin, Donald Clark, Frederic Cook, Bruce Cummons, Robert Lewis Dabney, William De Jonge, Russell Dennis, Nielson DiVietro, David Engelsma, Robert Flanigan, Everett Fowler, Paul Freeman, David Otis Fuller, Denis Gibson, William Grady, Jay P. Green, Sr., G.R. Guile, Herman Hanko, Robert Harbach, Samuel Hemphill, Lee Henise, Edward F. Hills, Zane Hodges, Herman Hoskier, William Hoste, Steven Houck, Kevin James, Don Jasmin, Ken Johnson, Jeffrey Khoo, Lebaron Kinney, Bruce Lackey, Gary LaMore, Theodore Letis, Alfred Levell, W. MacLean, D.K. Madden, Solomon Malan, Homer Massey, Philip Mauro, Michael Maynard, Alexander M'Caul, Alexander McClure, Edward Miller, Jack Moorman, Timothy Morton, Goebel Music, Frederick Nolan, Ian Paisley, Michael Penfold, J.C. Philpot, Jasper James Ray, Perry Rockwood, Chick Salliby, George Samson, Robert Sargent, John Wesley Sawyer, Stephen J. Scott-Pearson, Ron Smith, Skip Spencer, Russell Standish, Bob Steward, Thomas Strouse, Robert G. Taylor, J.P. Thackway, D.A. Thompson, John Henry Todd, Timothy Tow, Charles Turner, Peter Van Kleeck, Oscar Von Rohr, Donald Waite, Robert J. Williams, B. Wordsworth, Ralph Yarnell, Gary Zeolla, and Samuel Zwemer. Details of these men's research can be found in our book *For Love of the Bible*.

All of these men fall into one of the five groups listed by James White as "King James Only" and all are men who have done scholarly research into the issue of Bible texts and versions. Some are linguists and textual scholars; others are not. Most of these men have advanced theological degrees. The others have demonstrated their scholarship by diligent, long-standing personal research. All of these men have published material on the subject of Bible texts and versions. In my estimation, each of these men has done research that is more significant than that done by James White. The *Webster's Deluxe Unabridged Dictionary* defines a scholar as "a learned person; one trained in a special branch of learning; an advanced student." I did not put myself in the previous list, but in all three of these dictionary senses, I am a scholar, though I do not have a Ph.D. in textual criticism. We believe in diligent study, but we also believe that many intelligent Christian men who lack advanced degrees from institutions of higher learning have nonetheless demonstrated their scholarship in biblical and related studies. **I believe God measures scholarship by a different standard than the world.** First of all, God's standard for scholarship requires that a man be born again, separated, and Spirit led and that he be a man with absolute faith in the Bible as the infallible Word of God.

Let me use the late Everett Fowler as an example. He spent many years diligently comparing the Received Text with the Westcott-Hort text, the Nestles Text, the Bible Societies Text, and several popular modern English versions. He began this research in the 1950s, when he took courses in Greek and began reading the Nestles Greek text. He saw that this Greek text did not follow the King James Bible that was used in his church, the famous First Baptist Church of New York City, a center for biblical fundamentalism from its inception in 1711. Fowler served with the respected Fundamentalist leader Dr. Isaac M. Haldeman, who pastored the First Baptist Church from 1884 to 1933. Fowler served as a deacon in this church for 45 years, a Sunday School teacher for 40 years, trustee for 37 years, and treasurer for 21 years. In addition to his constant studies in the Greek New Testament, he read his English Bible through two times a year for 40 years. In 1976, Fowler obtained a copy of the Trinitarian Bible Society edition of the Received Text and he began the textual comparisons that resulted in the publication of the book *Evaluating Versions of the New Testament*. In my estimation, Everett Fowler was a Christian scholar and his book was a shining example of Christ-honoring Christian scholarship.

Even if James White disagrees with our definition of scholarship and would only allow us to list men who have advanced degrees from theological institutions, the entries in the above list would remain significant. I repeat, he has lied about the matter of scholarship on the side of the defense of the King James Bible.

WHITE IGNORES THE TEXTUAL TRADITION THAT PRECEDED THE ADOPTION OF THE RECEIVED TEXT IN THE 1500S.

White ignores the old Latin tradition, which had a wide influence separate from and alongside the Roman Catholic Latin Vulgate. He ignores the Waldensian Romaunt translations and other translations that followed a textual stream akin to the Received Text and distinct from the modern critical text. In his diligent research into the early history of the Bible in the first few centuries following the Apostles, and into the Waldensian Romaunt and the old Latin, Frederick Nolan (1784-1864) concluded that the critical variations from the Received Text which were being introduced in his day (and which are found in modern Bibles) were reflections of textual corruptions introduced by Origen and Eusebius of Cesarea and other heretical editors during the 2nd, 3rd and 4th centuries. Dr. Nolan concluded that the Received Text underlying the old Protestant Bibles (such as the English Authorized Version) is the text of the Apostles, and that the key omissions (such as those in Mark 16:9-20; Acts 20:28, 1 Timothy 3:16) found in the modern versions were introduced by heretics of the second and third centuries, or by those who were attempting to oppose the heretics. Nolan found evidence that the early Latin version called the Italic or old Latin was produced by Bible-believing Christians who were separate from Rome and its growing apostasy, and this biblical witness continued to be maintained in translations made by the Waldenses. The Waldensians, in the 16th century, raised the funds to publish the Olivetan French Received Text Bible, because they recognized that the text underlying it (the same text as that used by Luther for German and Tyndale for English) was the one they had used for centuries in the translations which were sought out and destroyed by the Roman Catholic authorities. We have documented this history in our book *Rome and the Bible: Tracing the History of the Roman Catholic Church and Its Persecution of the Bible and of Bible Believers* and also in our book *For Love of the Bible* (Way of Life Literature, 1701 Harns Rd., Oak Harbor, WA 98277).

White leaves his readers in the dark about the true lineage of the Received Text, pretending that it was a happenstance thing created by a handful of men in the 16th century and adopted by God's people largely because of ignorance. This is a gross perversion of history. (We will say more about Erasmus and the Received Text further on.)

WHITE ASSUMES THAT BIBLE EDITORS AND TRANSLATORS ARE ALWAYS SINCERE AND DISCOUNTS THE FEAR THAT THE BIBLE HAS BEEN CORRUPTED.

From beginning to end of this book, White works from the faulty assumption that differences in the texts and versions are based largely on honest mistakes by sincere transcribers. Consider some examples of this:

"And when textual variants appear in footnotes or in comparison with the KJV, believers can be assured that these things arose not because of some attempt to hide the truth from them, but due to the very understandable actions of scribes down through the centuries who were themselves doing their best to accurately copy those precious manuscripts" (White, pp. 186,87).

"In either case, no malicious intention can be asserted one way or the other" (White, p. 178).

"... there is no logical reason to impute evil motives to these translations" (White, p. 176).

"Whenever one finds a number of different variants, one can be sure that the shorter reading (that of the modern texts) is the best, as it gave rise to all the others that are found in the manuscripts" (White, p. 185).

Of course, White cannot prove any of these statements. He does not know who these allegedly sincere scribes were. He cannot even give us their names, yet he pretends he knows the very motives of their hearts!

Note, too, that White accepts the assumption of modern textual criticism that the "shorter reading" is the most accurate, that the longer reading is usually a later scribal addition. They use this rule, not because they can prove that it is true, but because it conveniently supports the critical text and negates the longer Received Text. This "shorter reading" theory, and the assumption that textual changes were created by sincere men, are contrary to the testimony of Scripture. The Bible warns that the Devil hates the Word of God, that he has been attacking it ever since his conversation with Eve in the Garden of Eden. In the first century, even as the New Testament Scripture was being given, the Apostles were already hounded by false teachers who were corrupting the Word of God (2 Cor. 2:17). This attack increased tremendously during the next two centuries. The Lord Jesus and the Apostles warned repeatedly that false teachers would attempt to corrupt the truth (i.e., Matt. 7:15; 24:3-5,11,24; 2 Cor. 11:1-15; Gal. 1:6-9; Col. 2:8; 1 Tim. 4:1-4; 2 Tim. 3:13; 2 Pet. 2:1-22; 1 John 2:18-26; 4:1; Jude 4). Church history bears out these warnings.

In addition to copies of the apostolic books in the Greek language, within the first century after the Apostles (150 A.D.) there were also translations of the Greek New Testament into Latin and Syriac and possibly other languages. The Latin versions were very important because this language was spoken widely and was very influential. These versions multiplied and many corruptions were introduced. Heretics were busy adding to and taking away from the text, as

it pleased them. Frederick Nolan (1784-1864), aforementioned researcher into early church history, observed that "the founders of those different sects had tampered with the text of Scripture ... in some instances the genuine text had been wholly superseded by the spurious editions" (Nolan, *Inquiry into the Integrity of the Greek Vulgate*, 1815, pp. 468,69). The heretics also added extra canonical books to the text in spite of the seal which had been placed on the biblical canon (Revelation 22:18,19). These spurious books included Acts of Paul, Shepherd of Hermas, Revelation of Peter, Epistle of Barnabas, Teaching of the Twelve, Gospel of Peter, Gospel of Thomas, Gospel of Matthias, Acts of Andrew, Acts of John, etc. "The heretics of the 2nd century were so many, so brilliant, and so strong, that the fact that Christianity and the pure teaching of the New Testament survived is an impressive proof of their divine origin and authority" (Herbert Miller, *General Biblical Introduction*, Houghton, NY: The Word-Bearer Press, 1937, p. 141). Miller notes that these heretics rejected some the apostolic writings and mutilated others to suit their fancies and errors. "The convenience of labeling as 'interpolations' and casting out anything that did not square with their ideas of what should be, so highly prized in our day, was popular at this time" (Miller, p. 141). Origen (185-254) produced editions of the Bible and writings that influenced later editors, including Eusebius of Caesarea and Jerome. Origen has been called "the Father of Biblical Criticism and Exposition." Though Origen sought to defend the Scriptures against certain heretics, he himself turned from the faith once delivered to the saints and introduced many heretical teachings to his followers and many textual corruptions into manuscripts--corruptions which were passed on by his successors and widely disseminated in the heretical atmosphere of that time and place.

Of Origen's textual efforts, Frederick Nolan makes the following important observation:

"... HE CONTRIBUTED TO WEAKEN THE AUTHORITY OF THE RECEIVED TEXT OF THE NEW [TESTAMENT]. In the course of his Commentaries, he cited the versions of Aquila, Symmachus, and Theodotion, on the former part of the Canon, he appealed to the authority of Valentinus and Heracleon on the latter. WHILE HE THUS RAISED THE CREDIT OF THOSE REVISALS, WHICH HAD BEEN MADE BY THE HERETICKS, HE DETRACTED FROM THE AUTHORITY OF THAT TEXT WHICH HAD BEEN RECEIVED BY THE ORTHODOX. Some difficulties which he found himself unable to solve in the Evangelists, he undertook to remove, BY EXPRESSING HIS DOUBTS OF THE INTEGRITY OF THE TEXT. In some instances he ventured to impeach the reading of the New Testament on the testimony of the Old, and to convict the copies of one Gospel on the evidence of another: thus giving loose to his fancy, and indulging in many wild conjectures, HE CONSIDERABLY IMPAIRED THE CREDIT OF THE VULGAR OR COMMON EDITION, as well in the New as in the Old Testament" (emphasis added) (Nolan, *Inquiry into the Integrity of the Greek Vulgate*, pp. 432-34).

This testimony about Origen is important because subsequent textual editors, Eusebius and Jerome in particular, depended upon Origen's work. Nolan informs us that the heretical opinions of Origen had spread widely in Egypt. "Under the circumstances, the churches of Egypt were gradually prepared for the reception of a revised text, accommodated to the principles of Origen's criticism" (Nolan, p. 440). Please remember that Frederick Nolan was not a fundamental Baptist. He was writing in Britain in the late 18th and early 19th century. Few men have matched his research into the early transmission of the biblical text, yet he tells us that Origen was moving away from the pure text of Scripture which had come from the Apostolic hands, and successive editors continued in this direction. When we consider the spiritual condition of Origen, Eusebius, and Jerome, it is little wonder that they lacked the discernment necessary to recognize and transmit the pure Word of God. Their heretical doctrines warn us that they were controlled by the god of this world (1 Timothy 4:1-4). Again, we have documented this in our book *Rome and the Bible*.

Contrast these facts of history with the view White is promoting. Like the textual scholars he is following, many of whom hold the modernistic historical-critical view of the Old Testament and documentary views of the Gospels, White operates from an almost naturalistic view of the transmission of the biblical text. To the contrary, though, we know that the Devil has had an active role in attacking the Scriptures. Some might err in giving the Devil too much credit for textual and translational variants, but most textual scholars err in giving the Devil almost no credit. We also know that many of the men involved in the transmission of the text were heretics. This was true not only in the second and third centuries, but throughout the centuries. The Roman Catholic Church represents a wide stream of apostasy from the faith once delivered to the saints, and its scribes and scholars were unregenerate men. The Roman Catholic Church was the politically dominant form of Christianity from the fifth, sixth, and seventh centuries forwards. It tormented and persecuted Bible believing Christians. It often sought to destroy their Scriptures. It's monks transmitted manuscripts, but to assume that they were godly, spiritually sincere men is nonsense. We have carefully documented these historical facts in our book *Rome and the Bible: Tracing the History of the Roman Catholic Church and Its Persecution of the Bible and of Bible Believers*.

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FOES OF THE KING JAMES BIBLE REFUTED

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February 16, 1998 (David W. Cloud, Fundamental Baptist Information Service, P.O. Box 610368, Port Huron, MI 48061, fbns@wayoflife.org) - Dr. Donald Waite has published an interesting new book entitled *FOES OF THE KING JAMES BIBLE REFUTED*, December 1997, 156 pages. \$9 + \$4 S/H. Bible for Today, 900 Park Ave., Collingswood, NJ 08108. (800) 564-6109 (orders), (609) 854-4452 (voice), (609) 854-2464 (fax), BFT@BibleForToday.org (e-mail).

Dr. Waite answers false challenges which were made by men appearing on a John Ankerberg telecast entitled "Which English Translation of the Bible Should Christians Use?" It was aired in part during the Summer and Fall of 1996, and some of the telecasts were re-run in 1997. Though not all of the recorded material was broadcast, the entire debate was preserved on video tape and offered to Ankerberg's audience together with the script of the programs. Appearing in the debate on the side of modern texts and versions were John Ankerberg, James White (author of [The King James Only Controversy](#)), Dan Wallace (Dallas Theological Seminary professor), Kenneth Barker (NIV committee), Arthur Farstad (NKJV committee), and Don Wilkins (NASV committee). Appearing for the Received Text and the King James Version were Samuel Gipp, Joseph Chambers, and Thomas Strouse.

In the Foreword to *Foes of the King James Bible Refuted*, Dr. Waite says: "Here are refutations of some of the leading foes of the Grand Old Version, the King James Bible. Their arguments are not new. They have been around ever since the days of Bishop Brooke Foss Westcott and Professor Fenton John Anthony Hort and their forerunners. Look at the principles discussed in this book, rather than at the personalities involved."

Dr. Waite sets the record straight in regard to many fallacies commonly promoted by the proponents of the modern versions (and by those who claim to love the King James Bible but who discredit it at every turn

The following overview of Dr. Waite's education and ministry is excerpted from my book *For Love of the Bible: A History of the Defense of the Received Text and the King James Bible from 1800 to Present* (Way of Life Literature, P.O. Box 610368, Port Huron, MI 48061, fbns@wayoflife.org -- <http://www.wayoflife.org/order.html>) --

D.A. Waite is a Baptist scholar who has written in the defense of the Received Text and the King James Bible since 1971. He obtained a B.A. in classical Greek and Latin from the University of Michigan in 1948; a Th.M. with high honors in New Testament Greek Literature and Exegesis from Dallas Theological Seminary in 1952; an M.A. in Speech from Southern Methodist University in 1953; a Th.D. with honors in Bible Exposition from Dallas Seminary in 1955; and a Ph.D. in Speech from Purdue University in 1961. He holds both New Jersey and Pennsylvania teacher certificates in Greek and Language Arts, and has taught Greek, Hebrew, Bible, Speech, and English for over thirty-five years in nine schools.

Dr. Waite founded the Bible For Today (BFT) ministry in 1971, the year he published his first book on the subject of Bible versions. He has produced over 700 studies, booklets, cassettes, and VCR's that he distributes through BFT, along with hundreds of titles by other men on a wide variety of subjects.

Some pretend that today's King James defenders are intellectual pygmies who merely parrot things they have received from someone else. Such a view is far from the truth. Dr. Waite, for example, has produced a number of exacting studies in the field of Bible versions. I can understand how someone might disagree with the King James defender's conclusions, but to gloss over or ignore the diligent research behind the positions of men such as this and to pretend that they could not possibly be true scholars is a farce.

To find out for himself the exact number and nature of changes which have been made in the critical Greek text, Waite went through the Westcott-Hort text and compared it with the Received Text. He counted every single word difference, and weighed its significance. When Waite says there are 9,970 Greek words either added, subtracted, or changed from the TR in the Westcott-Hort text, he is not merely parroting what he read somewhere. He has done this with at least three of the modern English versions (the NASV, NIV, and the NKJV), comparing them word for word with the King James Bible and the Received Text, noting the number and significance of the differences. He has also published the results of these studies.

I repeat, it is one thing to disagree with Dr. Waite's conclusions. It is quite another thing to pretend that he and others like him are some sort of crackpot cultists.

FOES OF THE KING JAMES BIBLE REFUTED, December 1997, 156 pages. \$9 + \$4 S/H. Bible for Today, 900 Park Ave., Collingswood, NJ 08108. (800) 564-6109 (orders), (609) 854-4452 (voice), (609) 854-2464 (fax), BFT@BibleForToday.org (e-mail).

This book is not available from Way of Life Literature and we can provide no further information about it.